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MAN

FROM

HIS CRADLE TO HIS GRAVE.

BY

C. Graham, M. D.

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TO THE

Rev. Lewis W. Green,

the worthy and able President of Centre College, who is so perfect and pure, by nature, that no creed can spoil him, the following reflections upon the character and actions of man, in his short march from time to eternity, are dedicated by his

Friend, the Author,

C. GRAHAM, M. D.

"These things have I spoken unto you, that in me ye might have peace in the world; ye shall have tribulation: but be of good cheer, I have overcome the world." But sad it is to ask, how long did this victory, gained through the loving kindness, long suffering and death of our blessed Saviour last, and where is the true religion amongst the ten thousand diverse and warring creeds, now to be found. It is a most solemn and grievous fact, beyond all quibble, that the selfish and vainglorious ambition of leaders in the church of Christ, (as has been prophesied by him) have extinguished almost every spark of vital religion, and substituted a puritanical and oppressive code of dogmas and artistic forms in its stead. A cold and hollow hearted sectarian faith has become the merit of a modern membership, which faith, I shall show, from the true character of the human mind, is a thing that has no merit whatever in it. For where is the great virtue in believing that two and two make four, or the crime in disbelieving that they make ten. And thus it is that human opinion or faith is governed alike in all things. I shall teach that it is safer to be good and not appear good, than to appear good and not be good, and that religion is more in a simple and sincere heart, than in the artifice and quibble of the brain.

Wilt thou, O Lord, my council be,
Thy son my only guide,
That I the path of truth may tread,
Unlured by human pride.
Vain glorious man with bigots boast,
Of partial gifts from thee,
Has sore oppressed his fellow man
And pled high heavens decree.
No prelate, priest or pontiff's power,
Have I a wish to harm,
But by the show of sad misrule,
Excite their own alarm.
My voice, I know, will soon be hushed,
While endless ages roll,
And mere than this, will then be doomed,
My never dying soul.
Can I then, with a conscious quiet,
Such crushing horrors brave,
When feeling death within my frame,
And sinking to the grave.
Hence, be my doctrines true or false,
Be them for woe or weal,
They are the dictates of my soul,
And may my fate forever seal.

My book shall not be built upon hypotheses or vulgar and degrading prejudices, but upon the past history of man, and the demonstrated realities of life.

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The Apostle says to the Christian Ephesians, Acts XX. 29, 30: "I know that after my departure, shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things to draw away disciples after them."—This fact I shall abundantly show in various parts of the following work.

I believe with Origen, and am bold enough to teach it; that "Most of the moral evils of the world arise from the liberty the clergy take in interpreting Scripture to suit their own views, and in adhering to the externals of religion to the neglect of its practical precepts and simple teachings." Knowing, as I do, that not only the life of the Christian, but even his rapturous death which wings his soul for eternal joys, is worth more than all the wealth and honor that earth can bestow, I can have no other object in view than that of maintaining the principles of true religion; which, I shall show, has greatly degenerated through the vanity and ambition of the world. That genuine religion, which heals the anguished heart and bids the drooping soul look up with immortal hope, no longer exists; but church divisions give to every dying man his unhappy dreads and doubts.

PREFACE.

Having intended for some time past, to embody my thoughts upon the subject of mental and moral Philosophy, and of the government of man, into a small volume, bearing the title of "Man from his Cradle to his Grave"; but the cares of family and the busy scenes of life, not yet admitting of sufficient time, I have thought it well to first publish the outlines in a pamphlet —that if there should be any solid objection to my positions, they may be discussed and corrected. My introduction will neccessarily be lengthy, containing the development and workings of mens' minds from the earliest ages to the present time. This, I hope, however, will form no serious objection, as I have said something in every sentence, bearing upon the practical character of man, and worthy of serious consideration. My work, whether it may claim merit or not, will certainly be new and peculiarly *unique*. Seeing that more than two thousand years of labor in mental science and near the same in religious instruction had produced no practical influence whatever, either upon the minds or the morals of men, I have determined that it is owing, first, to a false position, and secondly, to an improper early education. As it will be seen, I propose to discord the study of the dead languages—Mathematics, Logic, Rhetoric and Belles-Letters, which have heretofore occupied almost the whole of the educational portion of our lives. These things may enable us to make a pedantic and artistic exhibition of ourselves before our fellow-men, but never through all time, can they anymore enable us than it does the parrot or learned pig to make one step in science or in anything

that will meet the wants of life ; nor can it avail us, when we appear naked before the bar of God after having spent a life in such follies, to the neglect of those great laws of our own being and the principles which bind us to God and to our fellow-men.

These are primordial truths far above the *trite formulae* of the schools and of the pedagogues' dry and inanimate details of common-place things which have a narrowing and stultifying influence upon the youthful mind.

Instead of amusing children with ghost-stories and teaching them to give way to their morbid and delusive feelings, we should instruct them who and what God is—who and what man is, and thus open their eyes to the phenomena of the world in which "we live and move and have our being". Children from their first lispings will ask who made the toy, the house, the tree, the horse ? And if indulged by kind lectures and fireside conversations, children at fifteen years of age would know more of the true relation of things as God has established them, than the graduates of the Universities now do.

This being my firm conviction, I maintain it, though feebly, yet with all the mind and earnest soul and strenght that God has given me.

Having the greatest abhorrence even to the semblance of hypocrisy, I shall write in the first person—I, myself—as being more natural and unsophisticated in conversational style than "we"—the false word of mock modesty. This "we" is of American invention and reminds me of what a distinguished English writer says of the extreme modesty of American ladies, "who put pantalettes upon the naked legs of their pianos to prevent them from being seen".

Many of my strong points will be not only new, but original, and in regard to my mode of treating these subjects of mental and moral philosophy, they are most assuredly *sui generis.*

I have never read an author upon the subject of metaphysics that did not at once obscure and perplex it by classifications, divisions, sub-divisions and technical refinings neither understood

by the reader nor the writer. And this is the reason, that the very name of Metaphysics has fallen into disrepute among sound thinkers, as of no utility to the public, when in reality the laws of mind are so few and simple that they may be fully understood by a child in his first lessons.

In disregard, then, to the humbuggery of deep learning and of artistic taste in bookmaking, I have shaped mine in conformity with kind and simple nature—the author of its existence, and to which alone it can look for its favorable reception and future prosperity in this world, for in the next God will take care of his own.

The reason why I have selected the subject of volition for this Essay, is that it is the only one in the whole book, to which any exception can be taken, although in almost every case I disagree with all the authors whom I have ever read. I know that in maintaining this subject in its true relations as established by the Supreme, himself, that it requires a God-like fortitude and sublime virtue in the author to bear up against the outbreak of Puritanical prejudice that will be heaped upon him as an infidel and hell-deserving sinner, but the sacred armor of truth will be ample against all such billings-gate, violence, and reproach. Having a heart to feel for the suffering of every sensitive creature that God has made—from the fly of "Uncle Toby" up to man, I have spoken with severity against the authors of those horrid scenes of bloodshed and cruelty of man to man. Nor have I spared the intolerant and erring clergy, who have done more injury to the cause of religion by their immoral examples and distracted bickerings than scepticism and all other enemies besides. But when I shall have occasion to condemn them, it will not be *en masse*, for that would be to condemn religion, itself.

We have many truly pious and godly divines, who labor for the honor of God and the good of souls, and yet there are many foul hypocrites whose love of self and whose worldy passions have brought religion into disrespect. We also have some noble

and patriotic statesmen, who serve for the honor and prosperity of their country alone, and it is most grievously and ominously true that we are also encumbered by a swarm of canting demagogues—the veriest varlets of earth—who pounce upon the gangrenous masses as a vulture upon his prey and fatten upon the disordered condition of the body politic. Against such I shall also level my club.

In regard to my thoughts—be they worthy or unworthy—they are all my own—as I have no recollection of even having received a valuable or lasting idea from reading. For, out of near one hundred authors, whose works I have looked over, I have found but one single thought running through the whole of them. All the works of which I have any knowledge, are but stereotyped copies of the one original falsehood—the authors of Atheism, Deism, Materialism, and Pantheism, who hold to the other extreme of error, are not here included in this one-idea system.

The controversy between Berkeley and Hume in regard to the actual existence of the objective and subjective world and by which Berkeley annihilated one and Hume the other—leaving us without either soul or body, shows the two extremes that still exist with slight shades of difference, only sufficient to give names to the various schools and systems since gotten up and now maintained. As General Jackson said in controversy with an adversary, "a coward can never write himself into a brave man", nor can a book founded upon false principles argue itself into sound conclusions. A learned author might take the position that a child could beget itself and had no dependence upon either father or mother for its existence. A second author holds that the child has no power to create itself, nor has any innate or self-existence, but is created by the father; and a third contends that they are both in great error—the child depending exclusively upon the mother for its being. Now upon those false assumptions numerous large and learned books may be written by the various parties, and yet no solid or

satisfactory results be obtained—which the sequence of many thousand years of metaphysical labors shows. Those positions are all false and no learning or labor of man can ever change them. My ground-right in this case is not from deep erudition or the hypotheses of schools, but from the simple observance of nature, (the laws of God,) that it requires the union of both father and mother to beget the child.

Now the laws of mind are just as simple as the laws of generation. Our ideas are conceived exactly as the child is, and delivered to the world in like manner. For, without such delivery they would never be made known to others.

And now with a full knowledge of these facts and with deep and solemn sincerity do I say to the reader that, to this philosophical error of a self-creating power in the mind may be traced all those difficulties both in religion and in moral science, which have perplexed the world for centuries past. If we will honestly grant the fact that we come into the world without innate or conjenital ideas, and that our after-ideas have no power to create or beget themselves, the whole enigma of mind is at once solved; for, we have nothing more to do than simply to observe, as in the case of the child how our ideas are begotten. Against the established and sealed law of God, however, men have rebelled and given to themselves a self-creating power—a power that the God of heaven cannot, himself, possess—as, for a thing, to act and bring itself into existence before itself had an existence, is wholly inconceivable. Hence God is held to be not a self-created but a self-existent being from all eternity—and these fundamental facts I shall often recur to in the course of my essay—to impress it more fully upon the mind of the reader. To take from the mind those creative powers and bring it under the universal law of causation is no degradation to man, as has been asserted, for we are what we are by the will of God whose authority I hold as more honorable than the rebellious vanity of man. True, that in one case we are little gods of ourselves acting, as we may elect, by our own

self-created and independent powers, while in the other we are brought under the laws of the great God's own appointment. The reader will see before he is through, that this doctrine of a self-created will with powers to act without a motive—choose without a choice and decide without a difference, cannot be sustained — and further that the mind itself occupies identically the same position that the mother does in regard to conception, neither having anything more than a mere susceptibility—and that the external world is a father that begets through our senses every original idea of which the mind is susceptible. It is vanity more than piety and a love of self more than of truth that gives us all those supercillious and self-important conceits.

It has been objected that if we rest the phenomena of mind upon mere reason, and bring it under physical influences, that we reduce man to a level with the brute. True, but because the brute has a stomach and digestion like man, shall we refuse to eat and starve, and in like manner shall we, because of God has given to the brute senses through which alone their ideas enter, shut ours to the external world and the Paradise of delights that bounteous heaven has so profusely and kindly spread around us. It is from this self-sovereignty and vain bigotry of man, then, I again repeat it, that all the intolerance and cruelty of man to man has had its rise. And thus has the world for ages been distracted by our delusive feelings and vain assumptions that we are Lords of the world and that all Creation is for our benefit and must yield to our little views, though our views may be as different as our faces and the objects that impress us. And thus it is that those arrogant upstarts have ever opposed the knowledge of God and of his will as received through our senses and by the light and laws of nature of which God certainly is the author and cannot mislead us.

It being taught by such vain bigots as above spoken of that we possess internal and original powers independent of our brute

senses and of the external world, and that those powers are above all reason and to be obeyed as the divine oracles and sovereign arbiters of men's actions, I must be indulged a little farther in exposing such sacrilegious and mischievous principles. It is this doctrine of being led by our internal feelings or promptings of a divine conscience that begets all the bitter feelings and feuds between neighbor and neighbor, the legal disputes—the Church divisions, and in short it is the author of that satanic intolerance and persecution of man by man—amounting to more than all the other grievances of life, besides. If the Devil has any agency in the opinions and actions of man, this is certainly his strong and favorite hold upon the human mind. By this feeling he reduced Eve, and by it he has sustained the eternal bickerings and discord in the church of God. If we will grant the fact, that we are differently organized and that our feelings and opinions are prompted by the unavoidable circumstances, under which we are placed, we shall be inspired with a truly Christian spirit of forbearance and forgiveness one to another, while on the contrary just so long as we are taught to believe that we have within us a divine and infallible prompter, we will be assured that we are right and that all others who may disagree with us are in wilful and punishable errors. Satan has ever flattered the vanity of man and puffed him up with the belief, that he is a God within himself and not subject to those fixed and fatal laws by which all the other departments of God's vast Universe are harmoniously governed, and hence the ignorant and arrogant assumption, that we have power to frustrate God's immutable and eternal designs and yet that we are favorites of God—that he has made all things throughout all time for our special benefit, and yet that we have kept him in a perpetual fret by undoing or causing him to undo all he ever did and to keep up a long and doubtful struggle between God and man for supremacy. Demented and rebellious, indeed, must be the man, who can be reduced by such supercillious and contemptible thoughts. Hence

it is that I disbelieve those records of man in the Bible that it regretted God sorely, that he ever created man or that he ever swore in his wrath to reverse his own designs. If man can be brought to see himself aright, he will know that he is but a fated link in the eternal chain of Causality—that all things originate and terminate in God, who gave the first impulse to life and motion and who holds firm and fast to the two ends of this vast unbroken and eternal chain that binds his mighty Universe in one harmonious and ceaseless round. That all things are held in subordination to the accomplishment of one great end—God's preconceived plans of creation.

The wisdom and power of God forbid the doctrine that he has made any thing in vain, and that consequently he has not regretted and whined, pined and petted at his own works, as has been taught by many ignorant Christians and Divines whose opinions have been taken from the mischievous mistranslations and interpolations of the Bible.

All things bear a primary and kindred relation and are means and ends in the one eternal design. God has not given the power of self-creation to any being on earth, nor the ability of counteracting and disappointing his sovereign will in the realization of his first and final object of creation. It is the principles then of the all-sufficiency of creative power and wisdom which I wish to teach, and to show that the doctrines that God has done, things which he did not purpose to do, and that his laws do not act in harmony and undeviating fate—and farther that those doctrines involve the grossest absurdity and self-contradiction.

My only aim is to teach those demi-gods and haughty monarchs of earth, that there is a great God in Heaven from whose mandates there is no escape, and that all we have to do is to study and obey his eternal and immutable laws as established in nature.

It is by those rebel dins of discord and pretended heirs of Heaven that nature has been excommunicated and wrested

from the hands of its creator, and a thieving monopoly of God's best blessings to his children instituted and enjoined in the cannons of holy faith as essential to salvation.

Though God gives sunshine, soil and rain to all on earth, and spreads his blessings with a profuse and impartial hand around us, those elect and especial favorites of God deny to nine hundred and ninety-nine in the thousand of their brethren, the great boon of heaven—eternal life. Thus have those thrice-deformed images of their maker for whom Christ died, crucified him anew and dared the wrath of Heaven. The sorrows of their poor brother are looked upon with the cold indifference of a bigot's heart, and yet can their disdained and toiling slave say to them: "In the name of God and by the decrees of eternal justice—am I not a brother and a man?" Yea, and cannot the humble dog which he calls a brute, say in piteous tones of suffering neglect: "Am I not thy faithful friend?" Tupper, in his proverbial philosophy, expresses himself thus:

> "What hath the generous dog less than reason,
> Or the brute man more than instinct?"

Oh, we mock monarchs, we worms of the earth and insects of an hour! Soon will we be brought low to commingle with our brother emmets in the dust! Yes, soon—very soon will those proud forms be dissolved and mixed with the varying elements to be wafted to the extremes of land and sea, and yet will God's vast universe, created for the special benefit of us, specks of earth, roll on in all his pristine youth and resplendent glory through endless time. Our hope, then, is not in our strength or in the favoritism of a just and impartial God, but in our weakness, ignorance and humbleness of heart. Then let us not take from God nor from our brother more than our rights—nor refuse to obey those ordinations of Heaven so plainly written upon the face of nature.

It will be shown that man is brought into this world without his knowledge or consent—that he is borne through the transit of life by the laws of necessity, and that his exit from time to

eternity is determined and fixed by the indissoluble chain of causality. That life, itself, is a forced state, and would die out as quickly without the vital air and the food that develope and nourish it as would the flame without the fuel which sustains it. That thought, in like manner, has no independent substantial existence. It is an effect—a result. It is conditional—it is the product of a subjective and objective unity. It, like life, has no intrinsic, real or prior existence, but is a new creation, and in turn is possessed of creative powers. For instance, powder has an existence, and the spark, also, but explosion has none—it is a new creation, a result, a product of the union of both. But, when thus begot, becomes a real, yet momentary entity—a power and a cause of other results. In like manner, the child is not a real entity, has no separate or independent existence, but is an effect, a product, the result of the union of father and mother, or a subject and an object. Just so it is with life and all organic existences. The grain of wheat that has been enveloped with the mummies of Egypt for three thousand years, and from which whole fields of wheat have sprung, would remain through all times without the stimulus of light, heat, soil and moisture that forces it into existence, and developes its intrinsic and inherent nature. In the acorn there are no limbs, leaves, roots or bark to be seen, nor is there any chicken to be seen in the egg, but by incubation, the magic power of nature is made manifest. Just so it is with the mind which would remain forever without ideas, unless it came in contact with objects to beget and develope those ideas.

All the faculties of the mind, so called, will be tested in turn, and it will be shown that this parade about external and internal powers of mind, and that the enumeration of faculties, as sensation, perception, consciousness, conception, memory, imagination, reason, judgment, attention, taste, and the moral faculty, are but lying sounds without an archetype, and distinctions without a difference, calculated only to confuse and mislead the pupil. These are delusive and contradictory terms,

when carried out in their application. We might with equal propriety add the faculties of hunger, thirst, cold, hatred, love; of fiddling and of dancing, and of all our endless thoughts, passions and emotions. At every turn of the mind, like that of the Kaleidescope, there is a new form that might have a new name for countless millions of times. The mind like the wax, is a simple substratum that may be shaped to many forms and stamped with endless impressions. Sensation, alone, constitutes that substratum upon which the whole superstructure of mind is founded. Feeling, alone, gives us a knowledge of all impressions—of every thing that we can by any possibility be made acquainted with. Now, from sensation arise pleasure and pain, and next follow desire and aversion. This constitutes the whole foundation and sum total of the human mind. God has implanted in mankind universally, a desire for happiness, and an aversion to misery. This is steady, uniform and innate—it is in all persons and in all ages—and it is the first law of our nature and assented to by all—it is a law of our constitution, and consequently intuitive and fatal. God has so inseparably united virtue and happiness, that it becomes our interest to sustain moral rule—our own property, life and liberty depending upon it. Mill says, in his logic page 13–34: "A feeling and a state of consciousness are equivalent expressions: everything is a feeling of which the mind is conscious. Every thing which it feels, or in other words, which forms a part of its own sentient existence." For this little fragment of divine truth which he has dared to express in regard to mind, he has been much abused. Though this single sentence is worth all his book besides, though the best work on logic ever published, it has suffered the censure of theology for reducing the mind and the divine consciousness to a mere feeling—a thing which the uneducated and even the brutes possess. Mill's fault is in bringing truth and philosophy to the light—stript of its mystic garb, and making it so simple and plain, that the common laymen see and understand it. Vulgar and degraded as sensation

may be, as represented by mystic and humbug writers, it will appear to the reader, before he is through with this little volume, that without sensation or feeling, we could not be conscious of a single idea, or even of our own existence. Feeling or sensibility, in short, is the distinguishing, characteristic and high boast of the soul, as rendering it susceptible of pleasure and pain, and consequently the subject of rewards and punishments. It must be granted by every close and unbiased observer, that we cannot be conscious of a thing without feeling it, nor feel and know a thing without being conscious of it. It must then be as Mill says, that feeling is the soul, and the substratum, and sum total of mind ; yes, and the identical thing called divine conscience, without which we could neither feel, nor know anything, and why theology should so traiterously misrepresent the simple laws of God, I cannot conceive, except it is to mislead mankind in a knowledge of their own nature, and thus perpetuate the necessity of learned imposters. It seems to me impossible that any set of authors should be so stupid as to fill their books, in good faith, with such gabble and gibberish as they have done, and I, therefore, surmise that it is more from design than ignorance.

Holding as I do, that truth is the word and work of God himself, in whatever department of his government it may be found, I shall boldly pursue it with sacred fidelity, lead me where it may ; regardless of vulgar hue and cry, and the billings-gate ribaldry that may be poured upon me, by the foul and fallible mouth of that nut-shell, petty and party divinity, which has ever been the bane of religion, and the clamorous and clinging cure of science. In my condemnation of superstition, man-worship, and all other conventional and artistic innovations upon the pure and rational worship of God, it may be supposed, by the craven devotees to human authority, that I am opposed to religion itself, in which case, no inference could be more false ; my efforts throughout, being to strengthen and confirm the sacred bonds of reason and religion : not the religion of the

Pope, nor of Luther—not of Calvinism, Armenianism, Mahometanism, or of Mormonism ; but the religion of God, the creator and governor, not of a little sect, but of the vast universe, wherein his son, our Savior Jesus Christ, shall be my preceptor and exemplar. I shall not teach the god of a dark corner, nor intriguer with any petty party—not a blind, mutable, partial and passionate God, who does things one hour and regrets and frets at his own acts the next, but a God of wisdom, power, love and mercy. Believing as I do, that there are great and grievous errors in all the schisms, isms and dogmatisms of man, which are detestable in the eyes of God, I feel it my religious duty to show the irrationality and enormity of such fatal folly. In exposing the superstition and mummeries of men, I shall expect the condemnation of fanaticism and blind prejudice ; but God whose supremacy, I have maintained throughout, will give me the reward of his smiling approbation. Believing that religion can be sustained by reason, I shall strive to show the absurdity of basing it upon mysteries ; and, in supposing that uninspired men can by any course of natural education, know any more of those mysteries than the common ploughman. The very name of mystery carries with it the impossibility of human explanation ; and why, then, give such degrading credence to the vanity of our earthly imposters, who profess to explain that which in its very nature is incomprehensible. I know that all who may dare the sacredness of long-established customs, must suffer popular censure, and I can now see Socrates swallowing the poison, because he could not believe in the corrupt religion of his day, and Galileo upon his knees before an ignorant and ungodly priesthood. I also can see the mighty array of holy orders, and the thunder bolts of the vatican hurled at Martin Luther, who was anathematized and pronounced by sacred custom, too base for dogs to eat with. John Wesley too, in common with all others, who have labored for the freedom of thought and the improvement of religion, have in like manner been rewarded by the malevolence and

calumny of the church. The proper use of religion I hold to be essential to the good order and happiness of society ; while in the abuse of it, we have witnessed the most horrid scenes of wickedness and inhumanity. The greatest blessings on earth, we know, may be perverted to the most powerful engines of destruction. The incendiary who, by fire burns whole cities, and the Demon who, by the Bible, broils his brother alive, should in common receive the condemnation and wrathful detestation of all mankind. He who opposes the proper use of religion, opposes the known will of God, as evinced in his own constitution, for he has so interwoven religion into our very nature that every creature on earth possesses it. Search throughout the darkest ages and amongst the rudest nations of earth, and it is there. In light and in shade it is seen and felt, and fret it as you may, you cannot wear it out. Can I then, with the conviction of these facts, as firmly fixed upon my soul, as that of my own existence, impiously reject religion as an imposter. Some kind of religion mankind always had and ever will have, and being well assured, (speaking even as a heathen,) that ours is better suited to the constitution and wants of man, than any other, I thank my God for opening my eyes to its boundless reign and its endless blessings. Man left in this world of sorrows without that spark of light, is doomed to darkness, misery, and hopeless despair. He is born with the seeds of destruction within him, and every step he takes in the chase of pleasure, pain steps close upon his heels, and in a speedy exit from all that is near and dear on earth, there is no escape. The loathsome and yawning grave is ever open before him, into which, without the hope of immortality, he sinks down to that dark and dread abyss of eternal oblivion. Religion, on the contrary throws a bright and heavenly halo around the soul that lights up the dark chambers of the grave, and guilds the empire of death itself. When the monster death is dealing his last fell strokes, we can in rapturous joy cry out with the sainted Paul—"O death, where is thy sting, O grave, thy vic-

tories !" Soon shall my disembodied soul ascend from the dark and dread abodes of dissolution to those bright realms of eternal bliss, where sickness and sorrow, and parting will be no more, for ever and for ever ; and where our dearly loved and long lost children, kindred and friends will see and know us face to face. Here, amidst perennial sweets and the undying love of Our Lord and Saviour Jesus Christ, will we endure in happy bonds through ceaseless time.

"Lost in earth, in air or main,
Kindred atoms meet again."
A glorious resurrection.

Thus, as life speeds on, the confiding soul can look with calm indifference upon the approach of death, as but a change of form, and a glorious transit to endless joys. Life at best is but a dream—it is like the morning dew and the early flower, soon gone from earth forever. It is but a shadow, a flitting sunbeam, a bubble upon the stream of time, that rises and sinks like nations, in endless succession. This earth is not our home, we look to a higher dwelling, "a house not made for hands, eternal in the heavens." To the poor heart-broken, friendless, and cast down, religion is the only stay. In the midst of misery and hopeless despair, it comes as a husband to the widow, and a father to the fatherless. It is eyes to the blind and feet to the lame. It is wealth, endless wealth, undying wealth to the poor ; yes, a wealth and honor far beyond what all the empty honors that a sordid strife and a vassalage of sin in this world can bestow. The glare and pomp of this life, is but like the thwarting meteor that catches the vulgar gaze, and sinks upon the welkin's bound ; while the Christians' faith must endure forever. The melting and transporting influence of holy love, gives a more sincere and lasting joy than all that man and earth besides can bequeath. Amidst the perils of life, surrounding gloom and the pall of death, religion is our buoyant guide and safe protector. Yes, when that inexorable death seizes upon the fluttering heart and all earthy prospects fade from the

filmed eye and the curtain of eternal night falls upon us, no spark of hope for the immortal soul is left but in the mercy of that kind father who made us and calls us to our everlasting home. The Christian's hope is for a better and a happier home beyond the confines of time, where his crown of glory is to far exceed all earthly crowns, and even here, while breathing his fervent prayers and praise to God, he enjoys a more sacred independence and tranquil delight than potentates can feel upon their tottering thrones. God cannot then have left it to the petty efforts of man to quibble away this holy principle—the hope of immortality beyond the grave, that beats high in the breast of every creature on earth ; and shall it be that I have in any wise sacrilegiously robbed the Christian of one particle of his faith ; thou, O Father, the fountain of love and mercy, who best knowest my heart, will pity and forgive.

I had thought to be done with my preface, but knowing the influence which human authority has over the common reader, I deem it well to make a short quotation from Sir William Hamilton, certainly the most learned and pious writer of the age, who, in his condemnation of the clergy for mystifying the plain and unmistaken word of God, by their "learned ignorance," as he calls it, writes as follows. In speaking of the vanity and false teachings of theology, he says : "Humility thus becomes the cardinal virtue, not only of revelation, but of reason. This scheme, (that requires no mystic learning) proves moreover that no difficulty emerges in theology, which had not previously emerged in philosophy : that in fact, if the divine did not transcend what it has pleased the deity to reveal, and wilfully identify the doctrine of God's word with some arrogant extreme of human speculation, philosophy would be found the most useful auxiliary of theology. For a word of false, and pestilent, and presumptuous reasoning, by which philosophy and theology are now *equally discredited*, would be at once abolished, in the recognition of this rule of prudent nescience, nor could it longer

be too justly said of the code of consciousness, as by reformed Divines it has been acknowledged of the Bible:

> "This is the book, where each his dogma seeks;
> And this the book, where each his dogma finds."

Specially, in its doctrine of causality, this philosophy (of simple humility) brings us back from the *aberrations of modern theology*, to the truth and simplicity of the more ancient church. It is thus shown, by this great author, to be both irrational and irreligious, to theorize the Bible, and sacrilegiously draw from the simplicity and unity of God's word, the many dogmatic contradictory and destructing creeds, that have brought, as he says, both philosophy and theology into doubt and disrespect. St. Chrysostom says that humility is the foundation of knowledge, and it is certainly opposed to that vain and "false knowledge that puffieth up," and which scripture forbids. It is this superstitious and arrogant dogmatism of mystic and controversal theology, that I hold in contempt and will oppose throughout, as not only false in fact, but libellous to God, and dangerous to the well-being and happiness of society. This vain attempt of Divines to reach the infinite by their uninspired and finite mind, is a gross and criminal violation of what scripture forbids—the attempt to explain the "secret things of God, past finding out." Believing as I do, that the simple teachings of Christ and his pure example is all we want, I have enlisted in the service of God, and will fight to my last breath against the learned ignorance and the sacrilegious vanity of man.

I had not intended, at first, to publish any thing more than my article upon volition, but finding truth so simple and easy, I soon ran through with that article, and have had time to add several essays on other subjects. My solemn meditations upon the past and present condition, and the future prospects of man, will, I hope, arrest the attention of the reader, and cause him to reflect upon who and what he is, and whence he

came, and whether he is bound. My whole life being spent in active and out-door exertions, I have neither known nor attempted any thing of the artistic rules of book-making, but have simply followed my natural reflections as they arose from time to time, mostly in the open fields, the wild forests, and upon the great high-ways of toiling life. The subjects upon which I write being so nearly allied, there will doubtless be found some repetition, owing to those reflections being made at distant intervals, and under no continuous and studied system, for but recently, when writing upon a certain subject, I found eighty pages already written and laid away, which I had entirely forgotten, showing that the same trains of thought may occur upon the same and similar subjects, though treated of under different heads.

From the great irritability of my visual organs, I have not for many years been able to read or look upon paper for any length of time, without both cerebral and gastric distress, in consequence of which I have neither reviewed nor corrected a single line, after first recording my thoughts. It is not improbable, therefore, that I may have somewhat duplicated, particularly as I wrote in detached numbers, just as time admitted and circumstances prompted me. This matters not, however, as the arguments and great principles involved in the subjects treated of, are not thereby invalidated, or in any wise less interesting. If, however, these dislocated reflections upon spiritual subjects, brought forward under the most urgent, incessent secular and common-place pursuits of life, shall find favor with the thinking and discreminating community, I will revise my thoughts, curtail and correct my eratic style, add much that is valuable and invulnerable to all cavil, and thus make a book in good earnest, not for the present age of beings, who look to men for their religion, but for posterity, for whom I mostly labor; for it is as sure as that there is a God in Heaven, that superstition and idolatry will pass like our mystic and idle dreams, when the minds of men will be left

free to read and appreciate the truth, that we have a common father—a great and a good God, a God of honor, truth and justice, who will not want only maltreat his children or punish them without a fault, and who holds the simple-hearted and faithful devotion of the uneducated, in higher esteem than all the dead symbols and offensive dogmas of vain and arrogant learning. The time, I say, is coming, when men of higher thoughts and nobler feelings, will look back with as much contempt upon the hypotheses of the schools and the formulas of sects, as we now do upon the refined and sophistic schemes of wily leaders who have deluded, degraded and enslaved mankind in ages past. Yes, as sure as the fatal march of time, will the minds of men be lifted on high to see the resplendent glory and eternal majesty of God, when their grovelling faith will be lost in these poor erring demi-gods, such as Confucius, Zoroaster, Mahomet and the Pope, with the more meagre and numerous train of little Pseudo gods, as Calvin, Arminius, Swedenborg, Campbell, Joe Smith, the divine inventor of religion, and the great Brigham Young of world wide fame, and lastly, Mother Ann Lee, the mother of the motherless and the founder of the faithful inhuman annihilation. Yes, I affirm that all faith in the vasselating opinions of such petty and ephemeral beings will vanish before the mighty, immutable and eternal works of God and the light of science, as does the ghosts of night and the mists of morn before the rising sun. Yes, and then, and not till then, will all eyes, to the uttermost bounds of earth, be turned to the one great God, and to Christ, the simple child of nature, as the archetype of perfection and their only guide to happiness here and hereafter.

Fearing that my calvinistic friends, of whom I have many, both in and out of my own family, near and dear to my heart, may think that I have, in my general melee against the errors of education and the abuses of religion, in the human family, aimed my blow more directly at them than at any of the other ten thousand deluded and idolatrous parties ; I will say that

nature and common sense has, in spite of their religion, made them just as good as other people, and that my aim is not at them particularly, but against all who sacrilegiously tamper with the simple and sacred word of God, and impiously adapt it to their own selfish and sectarian purposes ; thus begetting a bitter feeling of bigotry and intolerance amongst the people of God, even to the destruction of each other. Believing as I do, that there is a God, that he is a just and impartial God, and that we are all his children, who he loves more dearly than an earthly parent does his children ; I cannot believe that he ever unconditionally created one portion for happiness, and the other for eternal damnation ; and I have, therefore, with the full conviction of those impious slanders and awful imputations against the great Jehovah, solemnly and boldly, but respectfully condemned all such contracted uncharitable and irreverent interpretations. As God has caused the sun to shine and the showers to fall, for the benefit of every creature on earth, it cannot be that he has withheld the blessings of religion, particularly as he has commanded it to be preached to all nations, in view of which facts, we cannot too openly detest those false and presumptuous leaders of deluded parties for their attempting to monopolize those bounteous gifts of heaven. We know that a sophistic and quibbling clergy can, by false assumptions and the dexterous use of ambiguous terms, coupled with Jehovah's high authority, call to their altar the craven and the credulous, but they can never shake the confidence of those who have communed with God in his sacred fanes of the silent forest, or learned his character from the book of nature. Nor has the mazes of superstition and the delusions of false theology any charm for the man who has read the Bible for himself, and learned from the simple precepts, and the pure and unostentatious life of Christ, what constitutes true piety and unalloyed religion. The study of theology and long training in the rules of logic may enable a man to make a pedantic display before his gaping congregation, who listen with wonder at his compli-

cated divisions, and are lost in the involutions of his subtle refinings ; but such vanity and folly can never better the heart nor satisfy the sincere and pious soul. As the distinguished Butler says, when speaking of such Divines :

> "For they a rope of sand can twist,
> As firm as learned Sorbonist."

Having reference to the celebrated theological school at Paris, where, at the expense of religion, Satin had established an institution in which the word of God was taught to be twisted to suit the secular and sordid purposes of men.

It is such institutions as the above, always secretly got up and headed by Satin, that I aim to expose, for they are certainly stumbling blocks and bones of contention in the church of God, where there should be found but one faith, one people and one church. That all theological institutions are equally corrupt, is not here maintained, but that all tend to evil, by the corruption of our morals and the destruction of our religion, is as true as that, wars, bitter and satanic passions, with an intolerant spirit of revenge, even to the burning of each other, constitute an evil. One portion of those schools, where they harness their pupils to the doctrines of the church, and drudge and drill them in the presumptuous dogmas and fruitless insignias of the opinionated and vain men, are carried on through honest delusion and ignorant and superstitious learning, while the other is sustained purely by chicanery and trick. The gargon of separate religions, as taught in these institutions, founded upon the simple and harmonious unite Christ, is a gross solecism, which conveys to the mind of every sound and impartial thinker a glaring inconsistency.

My whole object in writing is to introduce reason not only as the corrective of the incongruous theological teachings of the day, but as the only means of reconciling the inconsistencies of the Old Testament, and the thieving temper and murderous acts of the Jews, under the name and by the pretended authority, of a truthful, just and feeling God. When we read

such inconsistencies as the following, what refuge is there, from deism, yes, atheism, but in reason, for no one of sound mind and correct heart could believe in such a God as the Jews moulded to their own base purposes, and at last rejected and murdered. The reader will please reflect upon the following palpable contradictions, recorded, no doubt, to suit the feelings and views of the individuals, for they cannot be the words of the great and unerring God of the universe, who is full of truth, of mercy and justice, and will not lie, steal or murder, as did the God of the Jews, according to their own records.

"And Jehovah spoke unto Moses face to face, as a man speakest unto his friend." Exod. xxxiii—9, 11. "For they have heard that thou, Jehovah, art amongst this people, that thou, Jehovah, art seen face to face." Numbers xiv. Now it is known without long quotations, that in other places, it is recorded that no man hath seen God, or can behold him and live, etc., etc. It is moreover said that the Lord put Moses in the clift of a rock and hid him with his hand, while he passed by, "and I will take away my hand, saith the Lord, and thou shalt see my back parts; but my face shall not be seen." "And Moses returned to the Lord, and said: 'Lord, wherefore hast thou so evil entreated this people? Why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.'" Pretty plain talk—but hear the reply. "And Jehovah said unto Moses: 'I have seen this people, and behold it is a stiff-necked people. Now, therefore, let me alone, that my wrath may wax hot against them, that I may consume them.'" "And Moses besought Jehovah his God, and said: 'Lord, why doeth thy wrath wax hot against thy people which thou hast brought forth out of the land of Egypt, with great power and a mighty hand. Wherefore, should the Egyptians speak and say, for mischief did he bring them out to slay them in the mountains, and consume them from the face of the earth? Turn from thy fiery wrath, and repent of

this evil against thy people.—And the Lord repented of the evil which he thought to do unto his people." He seems, however, not to have changed his mind and repented, till Moses rebuked and reminded him of what he had forgotten: "Remember Abraham, Isaac and Israel, thy servants, to whom thou swearest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of I will give unto your seed, and they shall inherit it forever. And the Lord repented of the evil which he thought to do unto his people." Now, after this solemn oath and the rebuke of Moses, have the Jews multiplied like the stars of heaven, or have they dwindled by civil wars till scattered to the four quarters of the globe; and have they inherited the promised land forever, or are they strangers to it? Again, the immutable God of heaven never forget his pledges or repents of his acts.—"For the word of the Lord is right and all his works are done in truth. He loveth righteousness and judgment." I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor any thing taken from it. The strength of Israel will not lie, nor repent; for he is not a man that he should repent." Yet, in other parts, as we have seen, he is made to repent. And again—"And Jehovah said: 'Who shall persuade Ahab that he may go up and fall at Ramoth-Gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said I will persuade him. And Jehovah said unto him, wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, thou shalt persuade him and prevail also: go forth and do so.'" It is again said, in other parts, that God will not lie or deceive, for—"Lying lips are an abomination to the Lord; but they that deal truly are his delight." "And Noah built an altar unto the Lord, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in

his heart, I will not again curse the ground any more for man's sake." As though the smell of cookery should alter or determine the eternal purposes of Almighty God, the maker of the universe.—"But ye shall offer the burnt offering for a sweet savour unto the Lord." "And ye shall offer a burnt offering, a sacrifice made by fire of a sweet savour unto the Lord, thirteen bullocks, two rams, and fourteen lambs of the first year." Now comes the contradiction of all this culinary tricking, by the pretended order of the Lord, for the benefit of the luxurious priests, for it will soon appear that the Lord did not himself need it. "I will take no bullock out of thy house, nor he-goats out of thy folds ; for every beast of the forest is mine, and the cattle upon a thousand hills. If I were hungry, I would not tell thee ; for the world is mine, and the fulness thereof. Will I eat the flesh of bulls or drink the blood of goats. Offer unto God thanksgiving. Psalm 50 : 9—14. "For thou desirest not sacrifice, else would I give it : thou delightest not in burnt offerings. Psalm 51 : 16. "To what is the multitude of your sacrifices unto me? saith the Lord. I am full of the burnt offerings of rams and the fat of fed beasts ; and I delight not in the blood of bullocks or of lambs or of he-goats." Isaiah, 1 : 11.—"Wherewith shall I come before Jehovah and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? Shall I give my first born for my transgressions, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good ; and what doeth Jehovah require of thee but to do justly, to love mercy and to walk humbly with thy God.' Micah, 6 : 6—8. "And the Lord said unto Moses, speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver and jewels of gold. And the Lord gave the people favour in the sight of the Egyptians. And the children of Israel did accordingly

to the word of Moses ; and they borrowed of the Egyptians jewels of silver and jewels of gold and raiment. And Jehovah gave the people favor in the sight of the Egyptians, so that they lent unto them ; and they spoiled the Egyptians." Ex. iii., 21, etc. Here again, God is made the author of great deception and base ingratitude ; to borrow, and not return is ingratitude, and when we gain a favor by deception, intending to abscond with it, it is theft.

Now the above apparent inconsistencies in the character of God (and there are others too numerous to name) can only be reconciled by that "poor human reason" so much abused. The promises of God to the Jews which have never been fulfilled, were conditional. They were covenants, all of which the Jews on their part violated. But we are wasting time upon these colateral points, and I will close my preface by insisting that God is in earnest when he rejects all forms and sacrifices, and declares that all he asks is to "do justice, love, mercy, and walk humbly before him."

All the children of God should stand upon one platform, as firm and immovable as the foundations of the earth, agreeing that he is wise, powerful and just, and under this granted position, farther agree that reason shall be the test of disputation and our only guide to truth. Thus, when it is said that God is an impotent and short-sighted botch, who does and undoes, who resolves and repents, who waxes hot, fiery and revengeful towards his children and plunges them into eternal hell-fire, without a crime or provocation ; reason tells us that it is untrue, it matters not by whom said, or from what authority it may come. And when it is recorded of God, who made and owns the universe, that he has been guilty of the lowest deception to obtain jewels and petty bawbles, by putting lies in the mouths of the unbelieving, thieving and blood thirsty Jews, to swindle the more generous and kind hearted Egyptians ; reason tells us that it is false. And again, when it is known that "lying lips are an abomina-

tion to the Lord," the idea of Jehovah putting a lying spirit into the mouths of false prophets for the basest of purposes, becomes as abhorrent to reason, as it is abominable to the Lord. It is moreover threatened to a vain woman, that God would hoist her coats and expose her secrets, which would be such low stooping for a God, that reason says it is not the word of God, but the word of a man, of gross and vulgar thought. Seeing these then, and many other passages, evincing both the language and thoughts of men, why is it that the inspirational and canonical infallibility of every thought and word in the Bible, should be so streneously contended for, but for the want of reason. This "poor human reason," so scoffed at by Divines as incompetent to the mystery of things unseen, is the very bully so swaggeringly brought up by themselves to brow beat their antagonal creed-makers in points of disputation—with the catholics for instance, who contend for a literal construction in the eucharist, where Christ said of the bread, "take, eat, this is my body," and of the wine, "this is my blood." The protestant says, this, taken literally, is false, and exultingly taunts the catholic with reason and common sense. For, say they, every boy ten years old, by the use of reason, knows that there is not meat in bread nor blood in wine, and thus it is that they can call reason to their aid, when it serves their sectarian purposes, and yet cry out infidel to those who are governed by reason. In short, for I must close, the only way to do justice to God and good to man, is to descriminate between what is of God and what of man, which can only be done by reason : God's sacred gift and guide to man. Those uninspired and obvious discrepancies introduced into the Bible, it matters not whether by ignorance or design, are clinging curses upon the pure, simple and sublime word of God, and grossly offensive to an elevated, chaste and sensitive soul, that entertains a God far above the petty ribaldry and foul frivolities of man. My object and only object in writing, is to rid our faith of those stumbling

blocks and clogs to the church, and introduce in their place, the Supreme Lord of heaven and earth, the pure fountain of life, of love and mercy. I think it black and revolting ingratitude, to cast aside the Sublime God of nature and the author of our being, and preach as a scar crow to the people, the supremacy of fiery, vindictive and malicious Gods; and particularly, when the great God of heaven has said—"Thou shalt not have no other Gods before me;" admitting that there were other Gods in the minds of men, who by the by, have in these latter days been preached up, both to the terror and the hatred of the people. If the clergy can be brought to preach a one supreme and universal God and kind, impartial and patient father, who esteems the sincere soul and feeling heart more than the pompous and learned pretentions of those blind and ludicrous expounders of things beyond their reach, God will be loved, and the millenium commenced. Yes, when they will preach that we are to become as little children, by a heart of unfeigned sincerity and of simple and unalloyed devotion, then will the spirit of God, and not of fashion attend their preaching, and sweep from the churches, as with the bosom of distraction, all that hollow-hearted pomp, pride and parade of our modern church paraphernalia. Yes, I most sincerily and solemnly affirm, under the promptings of sacred truth, that if morality, honest dealing and charity were preached to the people as more acceptable to God than faith in creeds, church formalities, and pay to the preacher, that we should have a much more honest community, and that the news columns would have something better to publish, than that we are a mass of murderers and swindlers. In confirmation of this opinion, let us hear what the unmistaken words of inspiration says, in regard to what constitutes religion. "Though I speak with the tongues of man and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge; and though I have all faith, so that I could re-

move mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind ; charity envieth not, charity vaunteth not itself, is not puffed up (like our modern creed-makers), doeth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth." Thus, after going on farther to say that all prophecies, knowledge and tongues, may fail and vanish away, but that charity, which is immutable and eternal, must abide for ever. The Apostle closes his remarks upon this subject, in the following words : " And now, abideth, faith, hope, charity, these three ; but the greatest of these is charity." Now in modern times, we have reversed the thing, by believing that faith in creeds, church-membership and a fashionable resort to church constitutes religion. There is no repenting in sack-cloth and ashes seen, but a self-sufficiency, with fine broad cloth and costly linen, has been substituted in its place. Faith and fashion have actually driven charity and good works from the precincts of the church. The crime is now the want of creed ; for a man may abound in charity and good works, and yet except, he attaches himself to some one of the discrepant and waring creeds, he is counted out as a hardened sinner. In the days of Paul, and under the instruction and practice of Christ, charity and piety was every thing ; but amongst our sovereign interpreters and creed-makers, Christ and his teachings are forgotten, and charity is hooted at as a thing that may be exercised as well out of the church as in it. In truth, charity is no longer known in the church : for where was the charity of John Calvin or any of his party, when his creed of eternal destiny was introduced ? Was there charity enough then left, I ask, to save the learned and pious Servetus from the torturing flames ? Where, O where, I ask again, was that charity which burnt a pious and godly man for the conscientious exercise of his own opinion. And now let me say to

the reader who has any knowledge of the selfish and party-passions of man, that but for the conservative power of scepticism and church divisions the horrid and heart sickening scenes of Smithfield and Bartholomew would be enacted over and over again. Yes, the fiendish fires of human sacrifices would be kindled, and the bloody sword, clotted with human gore, would again be unsheathed. And though there cannot now be a sufficient concentration of power in any one of the waring sects to carry on those vengeful acts of inhumanity, there rankles in the heart a secret enmity that lacks but numbers to make itself known, and let preachers drum as much as they may about the necessity of their creed faith and church-membership ; I confront them with sacred truth, in saying, that whenever such faith enters the church, charity flies out at the windows ; and that charity, which, by the positive declaration of God is paramount to everything else, (for though we had faith to move mountains, and were to give our bodies to be burnt, without it we are nothing,) does not attend such preaching. Where now, is that charity which suffereth long and is kind, that envieth not, vaunteth not itself, is not puffed up and behaves not unseenly, that thinketh no evil, and is not easily provoked? It is gone from our modern churches, and a theology of faith in the dogmatisms of creeds and church-formalities, with an uncharitable intolerance and a puffed pride of party that behaveth itself most unseemly with its neighbors, have taken its place.

If faith be a merit, the devil surely has it, for he believes and trembles, and doubtless would make a very good routine member ; yes, and albeit, attends in the person of many an arrogant and fashionable a confessor. Enter a modern fashionable church and what—why the pugnacious creed-maker and logical defender is there—the latest style of fine bonnets, and the hoops and hip-strops are there—the empty forms and artistic taste of cold criticism is there, and the eyes that wonder to the ends of the world, are everywhere, while charity, lovely charity,

divine and modest charity which vaunteth not and is not puffed up, is nowhere.

These are facts, solemn facts, facts worthy of the serious consideration of the moralist and well wisher of human harmony and happiness. And now, in view of all these facts, why should a man be censured for not swearing allegiance to any one creed, when, in so doing, he would violate his own conscience in giving up the simple precepts of Christ for the presumptuous creeds of men. But few have ever reflected that there is no difference between a sovereign law-giver, and a sovereign interpreter of that law ; and in fact, the interpreter is paramount to the law-itself. For instance, we have the law of God, but men, dissatisfied with the simplicity of a law which every man can read and understand for himself, and ambitious for party power and worldly fame, get up creeds to lead some this way and some that way, till the members of Christ are dislocated and torn asunder; man, the interpreter, certainly, has more power than God, the law-giver, the God of heaven having thus had his unity destroyed and his flock led distractedly astray. Were it possible for an intelligent Bible reader of conscientious piety, to subscribe to all the articles of any one faith, he could not be bettered thereby, and would most certainly lose his confidence in Christ, and his charity for his brethren of other denominations, which facts are amply proven by all history, both sacred and profane ; for why otherwise the bloody wars and fiery trials of the various sects. These are grave and momentous verities that keep the best and most moral of men from associating themselves with any of the distracted and self-named parties, preferring to bear with the arrogant and unseemly tauntings of bigotry, rather than to desert the simple and unostentatious teachings and pure examples of Christ. We know that popular favor and secular gain may be obtained by a church going membership, but it can never better the heart or serve us before the bar of heaven, where the searcher of all hearts will be

present, and is not to be blinded by the artistic forms and pretentious displays of this world.

Thus have I given my views to the clergy and to the public upon one of the most important subjects that can possibly engage the investigation of man, and should they not return to me their gratitude, I will not be disappointed, in as much as I too well know the vanity of the world, to expect much for my correction of it. I have given a few quotations from the Bible, in proof of my position, and might have given many more, were I better versed in its pages, but having read this holy book purely for its precepts and principles, and not for quibble or quarrel with my neighbor, I have memorized but little of it. I will here very properly object to the common remark, that one who is not versed in the Bible has no right to talk about it, for it is quite certain that the humble and uneducated ploughman may gain more from the legitimate object of the Bible than the learned Divine, with all his controversal knowledge. If biblical learning constitutes any part of piety or religion, then the ox-trained clergy, and particularly the Jesuitic Bible devourers, have greatly more piety than the common reader, and the devil who was an angel, is doubtless well versed in Scripture. This though, having a mystic charm with the weak and credulous, I do not grant, nor do I believe, that the deeply learned and great Divines of Europe, who hire their journeymen to do the drudgery of preaching, while they luxuriously remain at home to drink wine and crack jokes with their titled friends, are a whit better than our little popinjays and pretenders, as they call them of this country. And though, according to the principle, so much harped upon, that scriptural learning is a virtue, and though the erudite and well fed clergy of England, may look with contempt upon our embrowned and meager little circuit riders, before whose hungry coming the chickens fly with instinctive terror, they are, in the eyes of God no better. In fine, if divine learning makes a man the better, then are the clergy, who I have seen

crowd the bull-baitings, the cockpits and the gambling tables, greatly better than the humble Christian, who only knows the precepts and aims to follow the examples of Christ. The lawyer, whose profession it is to know the law, is no better man than he who is ignorant of that law. Be assured, my reader, for I must close, that even "the gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience bearing witness, and their thoughts the meanwhile accusing, or else excusing one another." All experience shows that the Apostle, in the above quoted words, was correct ; for God, our kind and eternal father, foresaw that all his children could not be learned, and consequently printed upon their hearts his law, and fixed upon their consciences the right thereof, if not misled by creed-makers. One word more, in regard to the efficacy of preaching, which is a good thing to keep up a social resort with virtuous intentions, but it is not as some suppose, like patent pills, ample for the cure of all cases, but is only an auxiliary and palliative to our infirmities, and not to be depended upon where the soul's salvation is at stake.

As I have before insisted, for it is my duty, and the duty of every honest man to give warning and good advice ; that in the language of Paul preaching with the "tongues of men and with the tongues of angels, is nothing," and moreover, in language of a great Divine, a preacher may be a dictionary of theological follies and a living concordance, and yet know nothing and practice less of religion. We must watch and pray, and depend upon our own exertions, for though it is believed that the clergy have prayed thousands out of hell, and more out of purgatory, it can only be done where there is plenty of money, so that after all, such clergy are of but little service to the poor, who are left to work out their own salvation in fear and trembling. Nine hundred and ninety-nine in the thousand of mankind, being dupes to their leaders in the

various religions of the world, and drones upon society, my aim is to show that their divine leaders are men and but men, as shown by our own leaders, being daily had up before the tribunals of justice, for their free-love spirits, trying to convert their sisters to the practice of Mormonism, which from Bishop's down, appear to be the revival of the day. I advise then the attendance upon divine public worship, as a religious habit, and a moral example to society ; but be watchful not to forget that the preachings of Paul and of Christ, with their pure examples, are ample for the salvation of every soul on earth. One fact more, and I shall have closed my tedious preface. Much importance is given, and virtue attached to preaching in consequence of the divine command to preach in the days of the apostles, during which time, and till near four hundred years after Christ, there was no other possible means of making the gospel known. Now, however, since all the gospels and epistles have been collected together and published to all the world, and every man can read for himself, we are not dependent, as in the days of Christ, upon oral testimony, for we have God's law and all he has requested of us, printed and in plain language before us. That good book asks the question :— "What can man conceive more than God can do?" And I ask, what can man say more or better than God has said ; and more than all, what right has man to tamper with the words of God or pervert them to his own contracted and vile purposes. Had the Clergy had any regard either for the words or the meek and lovely examples of Christ, the sun would not have rosen upon the mangled bodies of seventy-thousand Christians, men, women and children, who had been butchered between midnight and day, at the memorable Bartholomew's feast, by the perfidious treachery and permission of the clergy, their professed brethren in Christ ; nor would the children of God have murdered each other, to the number of four hundred, within a short period, during Mary's reign in England, two hundred of whom were burnt at the stake. Bishops

burnt Bishops, and no one was safe, who professed religion that did not suit the fiendish and fiery fanaticism of ruling parties. These are but small items, compared with the hills of slain and the rivers of blood that have fallen and flown in the name of God, our kind and heavenly father, and I only name them, to show that except human nature has changed, that the clergy are no more to be trusted now than in the bloody days which have passed. Indeed, their divisions are getting greater, and their pretended learning in the Bible with their creeds and party-professions only tend to destroy the unity of Christ and beget bickerings and bitter feelings in his church, and would to God that the pure in heart, and humbly, pious in soul would spurn from the church all controversal divinity, and look to the Bible instead of men for their religion. This is what I most sincerily labor for, as then and never till then will the children of God have peace of mind, and full, firm and unshaken faith in the unity, wisdom and goodness of God.

In farther showing that without inspiration, all speculations in religion, but lead us into darkness and doubt, and that the best of men may err, by passing the bounds of reason and common sense, I will make it appear, for the benefit of the common reader, that even the primitive fathers, to whose labors we owe much in handing down to us the New Testament, greatly erred in evincing towards each other an unchristian spirit of intolerance and persecution. At the Council of Nice, where Alexander, Bishop of Alexandria, and Areus, disgracefully quarrelled about what was inspired and what not, the various gospels and epistles were, for the first time, collected into a volume called the New Testament; and the history of this council will, by the by, justify me in saying that there may have been many errors embodied in with the simple and unmistaken word of God, particularly, when uninspired men, like ourselves, full of doctrines, of prejudices, and of wordly pride of party, were the assorters, who threw out about one-half of the gospels as spurious, which have since been collected into a

volume, called the Apocryphal New Testament. In farther proof of the position I hold in regard to the corruptions of the Bible, see the letters of Sir Isaac Newton, published by Bishop Horsley, in which he points out many forgeries and corruptions, even long since the Council of Nice, I quote only a few remarks of Sir Isaac, in a letter to a friend, as published by Bishop Horsley. "If the ancient churches, in debating and deciding the greatest mysteries of religion, knew nothing of these two texts, I understand not why we should be so fond of them, now the debates are over. And while it is the character of an honest man to be pleased, and of a man of interest to be troubled at the detection of fraud, and of both to run most into those passions, when the detection is made plainest, I hope this letter will, to one of your integrity, prove so much the more acceptable, as it makes a further discovery than you have hitherto met with in commentaters." He goes on to speak of many gross and grievous interpolations and corruptions committed both by the Latins and the Greeks, as well as by our modern creed-makers, too numerous, to admit notice here. But what does Sabinus, Bishop of Heraclea, say of this Nicene Council, which distracted and split asunder the Christian world. He says of this council, "That with the exception of Constantine and Eusebius Pamphilus, they were a *set of illiterate simple creatures that understood nothing.*" And Pappus, in his Synodicon to that council, makes known that "they having promiscuously put all the books that were referred to the council, for determination under the communion table in a church ; they besought the Lord that the inspired writings might get upon the table, while the spurious ones remained underneath, and that it happened accordingly."

These facts must convince every reader, of observation, that those men of the Nicene Council, who selected and handed down to us our religion, were men and nothing but men, who, in the language of the Bishop of Alexandria, himself, as applied to Arius and his party, that they were "heretics, apos-

tates, blasphemous enemies of God, full of impudence and impiety, forerunners of Antichrist, imitators of Judas and men who it was not lawful to salute or bid God speed." Yes, and what might be expected in retalliation, from men of selfish feeling and vile party religion, the same gross and disgraceful language was hurled back with satanic piety upon Alexander and his monopolizing party.

The spirit of Christ did not attend this censorship of waring Divines, every word of whose blind and selfish selections we are, by the dictatorial and despotic spirit of modern Divines, bound to believe, or suffer the odious and proscribed charge of an infidel and an enemy to religion. No, nor did they respect the commands of that very book over which they set with carnal pride and most arrogant presumption. "Let them that is greatest among you be as the younger, and he that is chief, as he that doth serve." "He that is greatest among you, shall be your servant; and whosoever exalteth himself, shall be abased, while he that humbleth himself shall be exalted." Where was the spirit of meekness, of humility and of brotherly love those days, and where is it now to be found in the profession of antagonal creeds. Mosheim, in his Church history says, that the "divine maxims of Christ and the teachings of the New Testament, were entirely disregarded by the Ecclesiastics who modeled the church under Constantine." And farther—that "scarcely any two things could be more dissimilar than was the simplicity of the gospel dispensation from the hierarchy established under Constantine the Great." Mosheim, farther goes on to say, "Let none confound the Bishops of the golden age of the first two centuries, with those who came after them, for though they were both distinguished by the same name, yet they differed extremely, in many respects; the first acting with the humble zeal and diligence of a servant, and with the most fervent christian affection one toward another, and sympathyzing in their sorrows and distresses, fulfilled the Lord's command of brotherly

love and kindness." Would to God that Satan had not corrupted this spirit of unity, and kindred and pious affection amongst the Clergy, that we might have more peace of mind and a fuller confidence in the religion we profess ; for it is as sure as there is a God in heaven, that had we the firm and undeviating faith which the anxious soul so much desires, we should neither have a horror of death nor a doubt of consequences, but would welcome with exulting triumph our exit from time and the toils of life to our happy abodes of eternal bliss, to unite again the tender ties with departed kindred and friends, where sickness, sorrow and parties will be known no more, forever and forever. Then could we with calm and christian resignation look upon death as our greatest friend, and cry out with the sainted Paul, O death, where is thy sting, O grave, thy victories ! But, alas, alas ! for the pride of human nature, and the unstaid and incorrigible perversity of man, whose sensual appetites and hankerings for domination over his poor dying fellow mortals, keeps him in perpetual strife with himself and with others, to the destruction of his own happiness, as well as that of others. Instead of the spotless purity of example in the Apostles, and the divine spirit of Christ, which breathed with humility, unity, brotherly love and friendship in earlier ages of christian piety, our leaders have become proud, profligate and litigious in their temper. Riches, ease and worldly honors have now become the gods of this world. The spirit of pride, avarice, ambition and dominion have proved fatal to the piety, peace and happiness of the kingdom of Christ. Humility, self-denial and charity is no longer found among the clergy, but now they rankle in malice, and vauntingly set in judgment upon the consciences of others, as did Calvin upon the broiling of poor Servetus. The infernal foe of religion has given to those partisan Divines a blind and furious fanaticism which spurns the meek and lovely examples of Christ, and persecutes to death his humble and faithful followers. The abodes of innocence and simplicity are rudely invaded by the same cruel

spirit, and the natural amusements of the youthful heart, prompted by God himself, are blighted by the stern and rinkled brow of the puritanical professor, while all social courtesies and generous emotions of soul must yield to the censorship of church-conventionalities and dwindle down to a cold, selfish and one-sided church profession, or be cast out of society to bear the frowns of all the waring leaders, who have become more arrogant and ostracizing in their despotic career, than even those detestable demagogues themselves, who are destroying the morals and peace of society.

All history, both sacred and profane proves the above representation to be no exaggeration ; as otherwise, why the cruel persecutions and bloody wars of the religious world ? I will say in fine, that there never can be a full and undoubting faith, as long as Divines make creeds and keep up divisions in the church, for it is certainly axiomatic, that where there are many adverse guides aiming at the same point, that distraction and doubt must exist amongst their followers. There is a shallow, dishonest and dishonorable shift made by the clergy, when these objections are proposed against their creed-making, and in favor of the simple and unmistaken teachings of the New Testament, in answering that all creeds are the same and of equal virtue in the eyes of God ; for if so, why spend so many millions of money in keeping up party-schools ; and as a distinguished Divine says, " Why spit hell-fire and damnation at each other ?"

These are things belonging to human nature, and will be freely treated of in my little book of "MAN FROM HIS CRADLE TO HIS GRAVE." I shall speak with modest diffidence of the grievous abuses in the church, nor will I use the gross and vulgar language against the authors of those errors, which they have heaped with billings-gate abuse upon each other. Knowing as well as I do, the wordly pride and sordid interests of party, I look for no return of gratitude for my efforts to prune the

church of its morbid excrescences which hang as a clinging curse upon it.

Now, as the title of my book makes it my duty to give the true history and nature of man, and to expose the evils and grievances of society, I shall do so with conscious fidelity, and with kind feelings, even to the authors of and actors in the errors of life, having charity enough to believe that almost all men act from the unavoidable promptings of their education and the circumstances that hourly surround and control them. I do not then blame any man for his conscientious opinions howsoever destructive to the peace and happiness of society; but it is the evil itself which I reprobate; and in so doing, cannot, as an honest man, avoid naming the authors and actors, and strive, by exposing their doctrines to lessen their influence. I do not blame Confucius, the demi-god of China, for the millions of his fellow-beings he has led astray. Zoroaster for his millions of blind followers, nor Mahomet for the millions of mankind who he has led in a different direction. The Pope was not to blame for holding certain doctrines, nor was Martin Luther, for dividing his flock and distracting them with doubts and heretical schisms. No, nor do I blame John Calvin, as a man, for his opinions, though President Shannon, a Divine of learning and piety, boldly proclaimed from the pulpit, that the doctrines of John Calvin had sent more souls to hell than scepticism and all other causes besides. Nor was this conscientious Divine in turn to be blamed for beating the poor old Bible, from which such doctrines could be taken with a fist of vengeance, for he did it with tears in his eyes, and with a countenance that bespoke the indignant sincerity of his soul. These are grave facts, both of history and of every day's observation, and I relate them to show the distracted and alarming condition of mankind, and to justify myself in saying what I have. We hear the clergy constantly speaking of such and such doctrines, which words, when understood, are a direct contradiction of the truth of religion itself; for truth is a unit, and if the

Bible be true it is a unit ; and as a unit admits of no divisions or doubts ; it is a presumptuous and gross solecism to speak of drawing contradictory doctrines from the direct absolute and unconditional word of God himself. Things certain, as that two and two make four, and that the whole is greater than a part, admits of no doubts, doctrines, or divisions of opinion ; and in like manner, if the religion of the Bible be certainly true, Divines, who adopt it as such, ought not to get up disputes about what is or is not religion, and whether the word of God or the word of man shall prevail. If the word of God be uncertain and admits of doubt and doctrines, then indeed will there ever be that lamentable confusion that now exists in the church of God, and the doctrines of Grecian Mythology, of Heathenism, and fabulisms of all kinds are just as safe for the soul as Christianism, doubt being doubt, and upon equal footing with doubt. To doctrinize, or in other words, to theorize the Bible, is to destroy it positively, and yet does every upstart in theology, who fancies to lead off a party to himself, find a text for some new doctrine ; in other terms, doubt of God's word, If such tamperings with the positive statutes of God be tolerated, the pettifogger is superior to the law-giver, and forsooth, as I have before said, the sovereign interpreter of a law, is certainly superior, in the result of such exercise, to the original law-giver himself, as the dictum of the demi-god becomes the law of idolatrous man, which plainly shows the reason why all the monkish mysteries and miracles with the biblical learning of papal supremacy has done nothing for religion. Be assured, then, my reader, that the only corrective to ignorant delusion and to sorcerous design, is the free and independent exercise of that sacred reason, which God has given us for a knowledge of himself and for the enjoyments of heaven. Our senses are given us as inlets of knowledge and the only correctives of those wild delusions that haunt us in our dreams, but which are quickly corrected by the awakened senses. In like manner, but awaken reason, and all the wild delusions of superstition and the vagaries

and phantasms of our blind and impotent leaders will vanish like the ghosts of midnight before the rising sun. But I must drop these reflexions, and close my tedious preface ; and, in so doing, say to my clerical friends, that I have no other object in view, but to give them less labor and more religion. And now, may the unity, the might and the majesty of Jehovah, our great and eternal father claim the undivided gratitude and the heart-felt and unfeigned worship of every creature in existence. And, O, may his glorious manifestations of love and mercy in his bleeding son, soften the asperities of christian hatred, and melt us into one millennial brotherhood, that we may have a heaven instead of a bedlam and hell on earth. The reader will excuse me, in again affirming that my object is not to lessen the dignity and influence of the clergy, but to elevate them, and the people with them, to that high standard of moral perfection and of rational religion, which God has intended for them, and which the very name of unperverted divinity legitimely claims. And now, in conclusion, let me say, that 1858 years of experience has convinced me that the preaching of men's creeds and the hypotheses of the schools, will never make an honest community, nor a sincere and unpretending Christian, and hence it is, I insist upon the support of preachers, and the preaching of the gospel, not according to Calvin, to Wesley, to Campbell, Mother Ann Lee, or to Brigham Young and the ten thousand other theological doubts and distractions, manufactured in our schools, but according to the unsophisticated, unmistaken and simple hearted religion of Christ. In short, it is that sacred truth, and honest and even handed justice, the brightest attributes of the eternal Godhead, I aim to sustain, and not the ever vacillating, vicious and waring.—Yes, and I may add, the damning controversial theology of our party-schools, got up by the artifice of man, and sustained by that worldly pride and ambition which destroy the kingdoms of earth as well as that of Christ. That kind-hearted, meek, benevolent and forgiving religion of the early church, has been driven from it,

by heartless creeds and the pomp and pride of party, and in its stead there prevails a revengeful malignity of persecution, even to death.

It would be dishonest to say that I have exaggerated, and that all parties go hand in hand with one harmonious, kind and brotherly feeling, for if so, why are our religious papers filled with billings-gate virulence, and why so many abusive books and so much heated discussion in our open pulpits. Finding empty pews and scant tythes in our little town overflowing with creeds, the clergy, very naturally, (for it is my business to teach nature,) became touched in the most tender parts, and resolved, at once, and for the first time, to unite their forces in one common and necessary cause, and thus rouse up that laggard spirit of revival which seemed slow to its duty.—And now it is that my delicate sensibility would be silent, but my ardent desire for a universal brotherhood, and my duty as a true historian, urges me to record the fact—that when all the traps were set, and the teams harnessed, for a long pull and a strong pull, and the hill of Zion full in view, the oldest horse in the holy team kicked up and broke the chains.—The spirit now subsided, the waters calmed down, and not a bubble was seen to ruffle the quiet surface of the pool. One of the most intellectual and learned ministers of the calvinistic creed, in the United States, forbid his people to "*Homologate*" Now, I shall not take up time in searching back through the dark portals and lenghtened corridors of past eternity, to see from those most ancient of records, whether his people had there and then obtained from the hand of God himself, their irrevocable passports for heaven, but take it for granted, that he honestly thought so, and consequently, as a sensible man, pronounced it a folly to be kicking up such a fuss, at this late period of time, and in truth, in so doing, seeming to doubt the word of God in taking care of his own. These may seem to be small and local matters, with the unreflecting, but they are

items in the history of religion, that speak volumes upon the subject of mystic creeds and monkish craft.

The lofty view I have of God is not from the contemptible opinions of men, but from his glorious and harmonious works, and consequently could not teach as do his chosen ministers, that—

> He resolves and regrets,
> That he snubs and he frets,
> And yet after all, is quite elever ;
> For now fret as he may,
> At the world and its way,
> He hangs to his elect forever.

The great error in the theological teachings of the day, is that the contracted and selfish feelings of men induce them to interpret scriptures to suit their own vile and selfish views, thus bringing God down to a level with the worst of men. They represent him as a short-sighted botch, who has made, been disappointed in results, fretted and unmade. That he is captious, partial and unjust, selecting a few, from all eternity, as favorites of heaven, "not according to their works, but according to his own purpose." Such exhibitions of Deity may make us fear him as we do the Devil ; but it can never beget that sincere hearted and unalloyed love which a lovely object will invariably and unavoidably command. God is made more cruel and neglectful of his children than any parent on earth—yea, more hard-hearted than a dog, for the Saint Bernard dogs will risk their own lives through snow and storm to save the life of even the stranger who has lost his way ; while God is said to send all his children, children made by his own hand, (for they did not make themselves) to perdition. This is hard upon the unconscious infant and upon the poor heathen, who has faithfully sought his father in the dark, but got lost, because that father afforded him no light, as an excuse to thrust him in the burnings of hell, forever and forever ! These doctrines are promulgated from a false interpretation of scripture, and my object here is to defend our kind and ever adorable Creator

from such heinous and mischievous slanders. I hold that when we meet with passages of scripture that, if taken literally, contradict each other, and which would be disgraceful to an honorable man, that we are bound in our duty to the holy character of God, and to every just rule of reason, to interpret it, not according to our scurrilous creeds and base party-purposes, but according to the wise, just, and ever to be adored attributes of our kind and loving father, as learned from his own laws, the book of nature, where we read that he has given, even to the brute creation, a loving care for their offspring, and that he cannot, therefore, neglect his own. The fishes of the sea, the birds of the air and the beasts of the forest, will die for their young, and can it be, that God who gave this heavenly love and kind protection, will neglect or maltreat his own offspring.

And now, O Lord, the Clergy bless,
Whose hearts are doubtless pure ;
But curse, O curse their cursed creeds,
And make religion sure.
And deal not hard with them, O Lord!
But strike in love a balance sheet,
That they may figure up and meet.
They labor hard in Satan's cause,
Not knowing what they do ;
And sure as two and two make four,
My words are strictly true.
And say, now Lord, can all be true,
Of tales they tell and teach of you,
That millions from an early date,
Thou hast doomed to saddest fate,
Without a cause to them made known,
And that without a crime their own.
And tell us, Lord, if it can be,
That three make one, and one makes three,
For if not so, the truth I'll tell,
That all creed-makers go to hell.
But have this, Lord, just as thou wilt,
And punish not their creeds as guilt,
But save thou, Lord, from such dread fate,
By pointing out their sad estate ·
Next show to them their wicked way,
Of leading all thy sheep astray,
Then curse, O Lord, their quips and quirks,
And turn their creeds to honest works.

The reader must excuse me for writing in this vein of good humored sarcasm, as it is not intended, either to be disrespectful or reproachful; but as the most simple and efficient corrective of those ludicrous theological dogmas, which have wormed themselves into the very vitals of religion, and that are not only adverse to the true spirit of religion and contrary to the simple teachings of Christ, but shocking to the sense of common justice and abhorrent to sacred reason.

INTRODUCTION.

As the object of the work spoken of in the preface will be to solve the enigma of mind—the great desideratum of all metaphysical philosophy, I have thought it well to pursue man in his mystic march, and to exhibit him in his varied phases as he has from age to age, appeared upon the stage of life.—And as sadly tragic as may be the drama, I will bring it in review before the reader, that he may see himself as in a mirror, and profit from the picture. That man has ever been in error, both in regard to his temporal and eternal well-being, will be seen from the distracting and destructive doctrines maintained upon those points. The perpetual oscillations of human opinion with the palpable contradictions and astounding falsehoods propagated by learned men and leaders of their distracted parties are all in proof of an error—a most grievous error in the education of man, who, it will be shown, is a creature of circumstances or education, and whose eyes may yet be opened to the paths of truth and his soul elevated to that high standard of moral perfection which is to be obtained alone by the study of nature—God's benign, immutable and eternal laws. Truth is of God, it is a unit, is grounded in the course and constitution of nature, and is as imperishable as God himself. Sir William Hamilton, the most profound philosopher and critic of the day, says "that the past history of philosophy, has in a great measure been only a history of variations and errors." A volume of such quotations might be made, but I will bring up the facts, facts incontestible and above all authority. We need not go back to Brahminical sages, nor to Oriental Pantheism, to Egyptian Astrology, Heathen Mythology, or the endless shades of Pag-

anism, to show that man has been chained to the grossest and most degrading errors, and led as an ox by the despotic opinion of others. This may seem a bold and degrading assertion, but it is one in which the history of facts will bear me out. To grant the mighty influence which the opinion of one man may have over millions of his fellow-mortals for ages in succession, we have but to learn that Confucius gave religion and laws to China, Zoroaster to Persia and Mahomet to Arabia, and thousands of instances are to be found in the same history of man, where mind has held despotic dominion over mind. Millions languished under a most grievous malady—all from the formulae of a single corrupt mind ; and yet no one could think for himself till Martin Luther rose up and prescribed for them. Strange and startling it is to think of, that he alone broke those adamantine chains that bound both the political and the religious world to the shrine of a corrupt and degrading hierarchy. There is still an individual in Italy, who, by his dictum wields the minds of a large portion of the Christian world, with as much ease as a boy whirls his top. Joe Smith, the Mormon imposter, is a lamentable instance of the want of correct education and independent thought amongst our fellow-mortals. His craft and wiley tricks have already grasped the four quarters of the globe, and creatures of all languages and nations are crossing stormy seas and traversing forests wide and wild to worship at his shrine. Thousands of smaller leaders have risen up from time to time, to lead captive the unthinking in the various isms and dogmas of the day. Juggling demagogues and metaphysical fanatics have also entered the vortex of mental distraction, and swelled the scene of unhallowed bickerings and revelings without charity. No brotherhood is found on earth : no bonds of union or ties of friendship to be felt. No one God, one people, one church is granted, all is left in darkness and doubt, and each little party, impiously arrogating to themselves the special gift of heaven, withdraws themselves within their own bewildered and bewildering webb. All have agreed to

disagree in all things, save, only, that reason is to be condemned as the enemy of mystery and the faith in things unseen, and that the bulls and thunder bolts of the church are to be hurled with pious fury against poor nature and the works of God, or in less offensive language, the progress of science which is most assuredly the sublime and glorious work of God. To justify every sentiment I may utter and render incontestible every statement I may make, I refer to the record of facts. Here the reader will find the trial and condemnation of Galileo—one of the greatest and best of men for casting off the factitious and libellous estimates of nature, and bringing the mighty and marvellous works of God to the light of day. Here it is, reader, ponder over it, and weep for the ignorance and fanaticism of man, but dispair not, for great celestial luminaries as Galileo, Newton, Bacon and Comte will rise from time to time, and will extinguish those flickering and ephemeral little lights, that like the *ignis fatuus*, but lead us into bogs and brush :—

"I, Galileo Galilei, aged seventy years, and on my knees before you, most reverend Lords, Cardinals and General Inquisition of the Universal Church against heretical depravity, having my eyes on the holy Gospels, which I do touch with my lips, do swear that I believe, always have believed, always will believe every article which the Holy Catholic, Apostolic Roman Church holds and teaches and preaches ; and as I have written a book in which I have maintained that the sun is the center, which false doctrine is repugnant to the holy Scriptures, I with sincere heart, do abjure, curse and detest the said error and heresy, and generally every other error, and heresy, and sect contrary to said holy Church."

This and the burning of the philosophic and pious Servetus, by John Calvin and his compeers are but as sands upon the sea-beach, compared with the widespread butcheries and misery inflicted in the murdering of thought in the name of God. Every aspiring effort of the soul to free itself from the fetters of superstition, and rise to the throne of God by his demon-

strable laws of science has been closely watched and bitterly denounced as heretical and contrary to the cannons of the Church. The power of the magnet and the discovery of the compass and navigation were supposed to be the work of evil spirits. The discovery of gunpowder by Roger Bacon, was condemned as an unquestionable work of the devil. The presence of sulphur being too odorous for denial. Printing was certainly of Satan, and the author sought to be put to death by the *learned Clergy.* His house in which he printed, paper and type were all burnt and a guard set by those *deeply learned and pious* Divines to prevent the devils from escaping. These are undeniable facts in history; and farther, Harvey's discovery of the circulation of the blood was reviled by the *learned* Clergy, as false and highly dangerous to the vitals of religion. "For," said they, "if the bounding spirit (pulse) so plainly felt and seen struggling to escape from its tenement of clay, be nothing but the circulation of a fluid, it will render all those glorious doctrines of the immateriality of the soul doubtful, and God's holy Scriptures null and void." Where, now, I seriously ask you, reader, is the result of such learned and alarming predictions of Divines. "If," said these same learned prelates who burnt the first book on Astronomy, "it should be shown that the sun is not a lamp that turns around this world to give it light, it will destroy the Bible-faith, which says that Joshua commanded the sun to stand still for a given time, and it obeyed." I now ask the honest reader whether these learned decisions, or the word and mighty works of God are true?

This same and privileged body (almighty with the people) strove to put down the science of geology as wholly incompatible with the Mosaic account of Creation, but their babblings against the formation of the earth as well as against its movements have passed as an idle breath to be laughed at by boys in the science of nature. The writings of Puffendorf and of Grotius were in like manner denounced as unsafe, because

their maxims and morals were taken from the laws of nature as grounded in our constitutions by our Creator, and not from their interpretation of the Bible—a book not intended to teach us science or politics, but humble and unpretending piety, which, by the bye, did not suit the cupidity of the Church officials. Unfortunately for the progress of science and of morals, and for the happiness and dignity of man, the Clergy have held a degrading and stultifying influence over the minds of the masses. Even the gifted and pious Wm. Paley, author of "Moral Philosophy" and the "Religion of Nature," has not escaped the censure of the Church, simply because he approaches the throne of God through his works and teaches his attributes from the constitution and nature of things as seen in the world around us. If those ignorant and narrow-minded Clergy were not blinded by a gross and degrading superstition, they would see that the Bible does not throughout its whole course, give a single argument even for the existence of a God, but assumes and asserts it as a fact demonstrable from the design and wonderous wisdom of his works. "The heavens declare the glory of God, and the firmament showeth forth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." Thus and thus alone through evident design, infinite wisdom and boundless power do we infer a God—and why then be so jealous of nature, and the things of the world as impiously to deny it? Shakespeare says with equal truth and eloquence: "There are sermons in stones, texts in trees, books in running brooks and good in every thing." As we quote from memory we may not give the exact words of the passage.

As I aim not to censure any unjustly or give offense to a single brother, I here most distinctly and without disguise assert that my remarks in regard to the clergy are not generic, and that when I speak of juggling demagogues, I do not include all statesmen, and in like manner do I grant an honorable exception to the classification of an ignorant, corrupt and

knavish priesthood. I am as sincere and as ardent an advocate for the true teachings of the Bible as those quibbling triflers who, by applying its teachings to science, politics and things in general, have shown its glaring inapplicability, and consequently brought it into doubt and disrespect among a large portion of the community. As I have said in my standpoint there is a great error and a grievous wrong in the teachings of those guardians of the divine law. And here, as elsewhere, I, in proof, refer to the history of facts.

God has from the days of Adam to the present been devising ways and means for the conversion of man, even to the degradation, suffering and death of his only begotten son, and startling, most grievously startling to sum up eighteen hundred and fifty-nine years since that vicarious and redeeming death, and yet after all, the incorrigible depravity and wickedness of the world is as unstayed as ever, while the Devil, according to the preachings of the day, is reaping almost the entire harvest cultivated by God's own hand and watered by his blood. These are facts, ominous facts of deep and awful import. God has called, but his call has been responseless and ineffectual, and why? The fault cannot be in God himself, but that the preachers of Satan are more effectual a hundred to one than those of God. It would be a libellous personality upon God to say that he connives at or gives his approbation to the supremacy of the Devil, which leaves the fault with man alone. Then accuse me not of exaggeration or beating too loudly the tocsin of alarm, as the heralds of the pulpit daily proclaim the same, and the columns of our religious papers are filled with it. I here make a quotation from an able sermon delivered a few days since, upon "the alarming increase of crime," and that in the midst of our churches and colleges: "It is true that there are in the world six hundred and seventy millions of our fellow-creatures who are still bowing down to stocks and stones, ignorant of the living and true God, and all this in a time emphatically called "the age

of missions." Our Sabbaths are openly and legally violated by liquor and other trafic, open railways and excursion parties with many other "habitual customs." I here relate an incident full of the philosophy of mind and applicable to the present discourse, that occured amongst an upright and honest tribe of Northwestern Indians with whom I was spending some time. A missionary applied to the chief for permission to establish a mission, upon which the chief asked him "what he expected to do for his people?" and the answer was: "To make them Christians." The chief, not understanding exactly his meaning, farther questioned "whether he could make them honest, sober and truthful?" The missionary answering in the affirmative, he rejoined: "Then, go back to your own people who understand your language better than mine, and when you make them honest, sober and truthful, call upon me, and I will aid you. You, Christians come amongst us and make my people drunk, debauch our wives and daughters, rob us of our furs, and if we resist, shoot us and get up border wars."

In my review of religious persecutions, I but sound the sad knell of departed time, and could I call up the victims of misrule and dread oppression from their gory beds, the shuddering scene would be beyond the power of pen to depict. When I look back at the hills of slain and rivers of blood and listen to the widow's sorrowful lament and the orphan's piteous cry, I feel—yes—when I look back through moulder-ing ages at the rolling tide of man bursting upon the rocky shores of time and sinking to oblivion without a name, and how nation has swept nation as with the besom of destruction, I feel for their wrongs and am deeply conscious that that wrong is in man, and that it is my solemn and religious duty to give my feeble efforts to the discovery and exposure of such wrongs. But let the pious reader look back upon the reign of terror with a heart that can feel for the woes of others and he will witness with myself the horrid and appalling scenes that arose from an erring rule in the church of God. He will see those

professed followers of the meek and lowly Jesus unfurling their bloody banners and fanning the flames of persecution. Then let him gaze upon the malignant and scowling features of those fiery demons as they stood in grim array around their broiling victims, gloating upon their agonizing struggles and protracted groans, and he will assert a wrong, an impious and detestable wrong, a wrong that my pen cannot slander. Yes, a wrong that Satan himself could not wrong. My blood runs chill and my heart sinks within me in contemplating the scenes of blood-shed and horror under the reign of inquisitorial power. Every holy aspiration was choked, and the freeborn soul that struggled for its high destiny was ground to earth. The pall of death was spread upon the family altar, and a mournful, silent and melancholy gloom enshrouded the sacred circle, dreadful and appalling became the name of religion, and blight and desolation was in the wake of its holy fathers.

Those saints of God, instead of being the salt and savor of earth, have become the spoilers, and their tracks, from early ages, have been clothed with blood. The malignant cruelties of the Jews in their slaughter of innocent women and children, gave a license to the Saints in Mexico and South America for the wide spread rapine and murder where thousands upon thousands of our meek, innocent and unoffending brothers, children of the one great and eternal Father, were hunted with blood hounds and cut in pieces and fed to the dogs. And here is the falsely interpreted authority under which they acted: "Let the high praises of God be in their mouth, and a two-edged sword in their hand to execute vengeance upon the heathen and punishments upon the people, to bind their kings with chains and their nobles with fetters of iron, to execute upon them the judgment written. This honor have all his Saints, praise ye the Lord!" Psalm 149.

Thus have I summed up a few graphic facts in the history of man, to show the mischief which may result from a false education and the misinterpretation of the rights of man and

of the will of God. But it may be said that I have exhibited the dark side of the picture, and that the world has become more pious and less cruel. This, every honest man will find who observes for himself and sees the sordid of the sharp grasp and trafficking world around him, how neighbor strives to overreach neighbor, and brother to cheat brother, is not so. Besides, he will read but little else in our daily news than cruel wars, from combined powers down to fillibustering and plundering parties. The bloody dagger and the burglar's hand are rife in their midnight deeds, while forgeries, defalcations and debaucheries from the sacred preceints of divinity and the high functionaries of government, down to the street scavenger, have become common. All this may be accounted for from the false training of our youths, who should be taught meekness, piety, brotherly love and friendship, and to bestow those kind and social courtesies that bind man to man, and contribute to the harmony and happiness of society. But, on the contrary, we find that the mere tyro in our theological schools, with high notions of chivalry and the honors of the world bears deadly arms about his person, and only recently a pupil of divinity in a neighboring school shot his brother and killed him. The vice-regents of God and holy teachers, themselves, become the inflamers of war, and join in the struggles of political mobs and embroiled elements in human strife. No honest man can deny that we live in an age of reckless extravagance and lawless ambition, nor will it be a slander to affirm that the world has ever been governed by knaves and fools, and that it is under the supremacy of their influence that we are now suffering. The brainless devotee of fashion becomes almighty over the minds of men, and as well might the friend to humanity attempt the stay of time as the march of fashion. As arise those delusive lights from the beds of physical decay that but involve their followers in bewildering mazes so from the hotbeds of moral corruption and depravity, may arise in Paris a glare of fashion that catches the eye of the vain and giddy world. Princes and peasants bow alike to its mandates, and

countless millions are paid for its formulæ. The veriest varlet in a prescribed and artistic garb receives more attention from and has more influence in the fashionable world than a Howard or a man of the finest attainments, while the giddy whirls and amorous wiles of the ball-room hold an unquestioned supremacy over moral worth and modest mien. Books of science and moral teaching meet with no encouragement while works of fiction that feed only the degenerate and sensual passions of the day are devored as they issue from the press. Those who do not fall under the dominion of fools are led captive by juggling priests and knavish demagogues. By sermons in Latin and tricks of hocus-pocus men are brought with their tithes to the feet of their leaders, while women are led, as it were, by the hand of love to the altar of confession. The snickering demagogue, too, knows well how to bait his hooks and set his snares. He smiles with compassion upon the people, tells them of the oppression and wrong of party till swelling with generous emotions of honest indignation and bursting out in clamorous denunciations, he is soon found riding on the car of state and enjoying the gifts of popular favor. No anecdote, too low and loathsome, no falsehood, too gross and glaring for the public taste. The prognosis from such a gangrenous state of the body politic must be unfavorable—yes, fatal; but I have not room to depict the anticipated results, my only object being to show a low state of morals in all the departments of life, that man is a creature of circumstances, and consequently that he may be improved by a different course of education, which course I shall, in the end prescribe. Talk to a high functionary of Government as I have done, just sttaggering out from a doggery and gambling-house about the dark and lowering sky that obscures the star of state, and of the probable fate of our happy Government's going, as all others have done, through successive ages, and he will exultingly respond, as is usual for our deluded people to do, that "our Government has never fallen, and it has a growing strength that must endure forever."

Poor fool—he might as truthfully have said: "I have never died, and therefore, I never *will* die," when the sturdy oak, deeply rooted for five hundred years, has its time and is doomed to decay, in common with all things subject to the fate of time. Where are the numberless governments that have had their rise, progress and power through past ages? Where is proud Babylon with her hanging gardens and towering walls? And where her Nimrods and her men of mighty fame? Where Balbec, Nineveh, Tyre, and Sidon? And the fathers who gave them birth? They, like Sparta, Athens and Rome, with their heroes, orators, statesmen and philosophers have been crushed by the hand of time.

To show more fully the many and mischievous errors in the teachers and trainers of the human mind, and how parasitical and degraded we may become by man worship, or founding our faith on the opinions of others, I will make a few quotations from the best authorities. As man in all ages are governed by their opinions, and particularly in matters of religion, I shall first refer to the errors of the Bible, whence almost all our views of right and wrong are derived. These quotations will bring up the whole of the discrepant testimony there recorded, face to face, and upon cross-examination will show to the reader that their pretended divinity, and inspiration, and infallibility are wholly incompatible with the attributes of a wise, just and immutable God, and consequently how it is that nine hundred and ninety-nine out of the thousand of the world's jury have either disbelieved or disregarded this testimony. And here I wish it distinctly understood that my aim is not against the Bible, but it is to prune it of those many and foul excrescences that have well nigh destroyed its vitals. These passages of Scripture will show that the doctrine of the canonical and inspirational infallibility of the entire Bible, is most assuredly false. The natural defects of men through whose hands the Scriptures have passed—with their passions, prejudices and varied interests, have necessarily made it so. Those men were not all inspired

and no better than the Divines of the present day, who under strong prejudices and adverse interests, drag each other to the stake, which could not be the case, were the word of God made plain, and men were intelligent and sincere. It is against this awful error, then, that has torn the vitals of religion asunder and kept up deadly feuds amongst the followers of Christ, that I, upon the peril of my eternal death, have and will forever fight:

"That the not adhering to those notions, reason dictates concerning the nature of God, has been the occasion of all superstition, and all those innumerable mischiefs that mankind, on account of religion, have done either to themselves or one another. Having in general shown the absurdity of not being governed by the reason of things in all matters of religion, I shall now in particular show the fatal consequences of not adhering to those notions reason dictates concerning the nature of God. Chavron, though a priest of that Church which abounds with superstition, the most pernicious as well as absurd, seems to have a right notion of superstition, as well as justly to abhor it in saying that "superstition and most other errors and defects in religion are owing chiefly to a want of becoming and right apprehensions of God: We debase and bring him down to us, we compare and judge him by ourselves, we clothe him with our infirmities, and then proportion and fit our fancy accordingly. What horrid profanation and blasphemy is this!"

"It is men's not being governed by the reason of things which makes them divide about trifles and lay the utmost stress on such things as wise men would be ashamed of. It is on the account of these that the different sects set the highest value on themselves and think they are the peculiar favorites of heaven, while they condemn all others for opinions and practices not more senseless than those themselves look on as essentials. And were it not in so serious a matter, it would be diverting to see how they damn one another for placing religion in whimsical notions and fantastical rites and ceremonies without making the least reflection on what, they, themselves are doing.

"What reason has a Papist, for instance, to laugh at an Indian who thinks it contributes to his future happiness to die with a cow's tail in his hands, while he lays as great stress on rubbing a dying man with oil? Has not the Indian as much right to moralize this action of his and show its significancy, as the Papist any of his mystic rites, or *hocus pocus* tricks, which have as little foundation in the nature or reason of things?"

The great Dr. Scott says: "While men behold the state of religion thus miserably broken and divided, and the professors of it crumbled into so many sects and parties, and each party spitting fire and damnation at its adversary, so that if all say true, or indeed, any two of them in five hundred sects which there are in the world, (and, for aught I know, there may be five thousand,) it is five hundred to one, but that every one is damned, because every one damns all but itself, and itself is damned by four hundred and ninety-nine.

The pious Bishop Taylor says: "We could not expect that but God would some way or other punish Christians by reason of their pertinacious disputing of things unnecessary, undeterminable and unprofitable and for their hating and persecuting their brethren which should be as dear to them as their own lives, for not consenting to one another's follies and senseless vanities."

"And can we," says Dr. Burnet, "think without astonishment that such matters as giving the sacrament in leavened or unleavened bread, or an explication of the procession of the Holy Ghost, whether it was from the Father and the Son, or from the Father by the Son, could have rent the Greek and Latin Churches so violently one from another, that the Latins rather than assist the other, looked on till they were destroyed by the Ottoman family."

"The banditti and bravos most religiously observe the orders of their Church about not eating flesh, etc., and instances of this nature might be produced from the most immoral in all churches, who, not satisfied with practicing such

things themselves, think it highly meritorious to compel others to do the same. And, indeed, the substance of religion has been destroyed in most places to make room for superstition, immorality and persecution, which last when men want reason to support their opinions, always supplies its place. And are there not numbers in the best Reformed Churches of the same sentiments, with those Dr. Scott complains of? "Who," he says, "persuade themselves that God is wonderfully concerned about small things, about trifling opinions and indifferent actions and the rites, and modes, and appendages of religion, and under this persuasion they hope to atone for all the immoralities of their lives by the forms and outsides of religion, by uncommanded severities and affected singularities, by contending for opinions and stickling for parties, and being pragmatically zealous about the borders and fringes of religion. And I am afraid it is too true as is observed in the "Letters concerning Inspiration," that men have thought it an honor to be styled that which they call zealous, orthodox, to be firmly linked to a certain party, to load others with calumnies and to drown by absolute authority the rest of mankind, but have taken no care to demonstrate the sincerity and fervor of their piety by an exact observation of the Gospel morals: Which has come to pass, by reason that orthodoxy agrees very well with our passions, whereas the severe morals of the Gospel are incompatible with our way of living. And one would be apt to think that zeal for speculative opinions and zeal for morality were scarce consistent, should he form his judgment from what he sees most practiced in the Christian world. Moral goodness is the great stamp and impress that render men current in the esteem of God, whereas, on the contrary, the common brand by which hypocrites and false pretenders to religion are stigmatized, is their being zealous for the positives, and cold and indifferent as to the morals of religion.

And in general, we find mere moral principles of such weight that, in our dealings with men, we are seldom satisfied by the

fullest assurance given us of their zeal in religion, until we hear something farther of their character. If we are told a man is religious, we still ask what are his morals, but if we hear at first that he has honest, moral principles, and is a man of moral justice and good temper, we seldom think of the other question—whether he is religious and devout?"

"It is a general observation in history, where anything has had only the appearance of piety, and might be observed without any virtue in the soul, it easily found entertainment amongst superstitious nations. Hence, Tacitus says: "Men, extremely liable to superstition, are at the same time as violently averse to religion." Le Clerc not only makes the same remark, but says: "That those who had a confused notion of Christian piety, believed it could not maintain itself without the help of outward objects; and I know not what heathenish pomp which at last extinguished the spirit of the gospel, and substituted Paganism in its room."

"A man who has or pretends to have a blind zeal for those things which discriminate his sect, though he be ever so immoral, too often finds countenance and credit from them, and though thought a devil by others, passes for a saint with his own party, so that the superstitious lie under temptations to the vicious, and the vicious to act superstitiously. Nay, the way that men are apt to take to pacify God, "is," as Archbishop Tillotson observes, "by some external piece of religion. Such as were sacrifices amongst the jews and heathens. The jews pitched upon those which were most pompous and solemn —the richest and the most costly—so that they might but keep their sins, they were well enough content to offer up anything else to God. They thought nothing too good for him—provided he would not oblige them to become better."

"What advantage have not the Popish priests gained by their arts of reconciling the practice of vice with the prospect of heaven." The Jesuits, though the youngest order, yet flourish most, being the most expert in this artifice, as may be

seen in Mr. "Paschal's Provincial Letters." But all the Popish priests agree in defending their superstition by fire and fagot, while their churches are open sanctuaries for the most flagitious—which shows how sensible they are, that superstition and immorality support each other. And, perhaps, it is but reasonable that the places where they learn vile things should protect them when they have committed the vilest. It is by these means that holy Church gets a terrible party who cannot refuse to maim or murder as their spiritual protectors direct; for fear of being delivered up to civil justice, and not only your mean rogues, but even the greatest have been frequently screened this way. The supposing indifferent things equally commanded with matters of morality, tends to make men believe they are alike necessary. Nay, the former will, by degrees, get the better with the superstitious, and acquire such a veneration by age, and to make men have a recourse to them upon all occasions, though ever so unseasonable. If people can be so far imposed on as to admit such things into their religion, they will as easily be persuaded to put a greater stress on things though of some use in religion than their nature will bear, to the confounding things of the greatest moment with those of the smallest; and if this is reckoned superstition, much more ought the other to be thought so."

"It is to these principles, we owe the most cruel persecutions, inquisitions, crusades, and massacres, and that princes have endeavored not only to destroy their subjects, but to disinherit their own issue, and to make room for supposititious children. And it is to this principle, we also owe innumerable tumults, seditions, and rebellions even against the best of princes as well as endless feuds and animosities in private families, and among the nearest relations. The Jews, as they were the most superstitious, so were they the most cruel, and as the Papists have beyond all other Christians introduced into religion things which are far from contributing to the good of mankind, so they have exercised a matchless cruelty for the

support of them; and, no wonder, since their priests gain by the superstition of the people, and consequently inspire them with a proportionate hatred against all who will not comply with it." So much for the great Dr. Scott's views.

"Archbishop Tillotson says that "it will be hard to determine how many degrees of innocence and good nature, or of coldness and indifference in religion are necessary to overbalance the fury of the blind zeal, since several zealots had been excellent men, if their religion had not hindered them, if the doctrines and principles of their Church had not spoiled their disposition." Oh, what a solemn satire upon the fashionable, outward profession of religion! Here we have the reason which the celebrated Chillingworth gives for turning papist: "Because the Protestant cause is now and hath been from the beginning maintained with falsifications and calumnies whereof the prime controversy writers are notoriously and in a high degree guilty"—and upon his return to the Church he says: '*Iliacos intra muros peccatur et extra*,' which is in plain English, *Priests of all denominations will lie alike.*

If Mr. Locke reasons justly, no mission can be looked on to be divine, that delivers anything derogating from the honor of the one only true and visible God, or inconsistent with natural religion and the rules of morality; because God having discovered to man the unity and majesty of his eternal Godhead, and the truths of natural religion and morality by the light of reason, he cannot be supposed to back the contrary by revelation, for that would be to destroy the evidence and use of reason, without which men cannot be able to distinguish divine revelation from diabolical imposture.

Locke is assuredly right, for whatever is true by reason can never be false by revelation. And if God cannot be deceived himself, or be willing to deceive men, the light he has given to distinguish between religious truth and falsehood cannot, if duly attended to, deceive them in things of so great moment. They who do not allow reason to judge in matters of opinion

or speculation are guilty of as great absurdity as the Papists who will not allow the senses to be judges in the case of transubstantiation—though a matter directly under their cognizance —nay, the absurdity, I think, is greater in the first case, because reason is to judge whether our senses are to be deceived. And if no texts ought to be admitted as a proof in a matter contrary to sense, they ought certainly as little to be admitted in any point contrary to reason. In a word, to suppose anything in revelation inconsistent with reason, and at the same time pretended to be the will of God, is not only to destroy that proof on which we concluded it to be the will of God—but even the proof of the being of a God—since if our reasoning faculties duly attended to, can deceive us, we cannot be sure of the proof of any one proposition, but everything would be alike uncertain, and we should forever fluctuate in a state of universal scepticism.

We must suppose that there have been many things introduced into the Bible that are not the clear and demonstrative words of God, when Dr. South says that "it is a mysterious and extraordinary book, which perhaps the more it is studied the less it is understood—as generally—finding a man cracked or making himself so."

Another writer says: "That had not the Mahomedan Divines had the knack of allegorizing nonsense, fools and frantic persons would not have been held in such honor and revcrence amongst the Mussulmen, only because their revelations and enthusiasms transported them out of the ordinary temper of humanity." Therefore, upon the whole, I must needs say, happy is the man who is so far at least directed by the law of reason, and the religion of nature, as to suffer no mysteries or unintelligible propositions, no allegories or hyperbolees, no metaphors, types, parables, or phrases of an uncertain signification to confound his understanding. And certainly the common parent of mankind is too good and gracious to put the happiness of all his children on any other doctrines than such as

plainly show themselves to be the will of God—even to the ignorant and illiterate, if they have but courage and honesty to make use of their reason—otherwise the scripture would not be plain in all necessary things—even to babes and sucklings.

The same writer goes on to say that "it is not enough to be certain that the scripture writers were not imposed upon, but we must be certain they would not, on any occasion whatever, impose on others; or in other words, were not men of like passions and infirmities with other mortals. Does not the scripture give very many instances of inspired persons as much governed by their passions as uninspired? Was not Abraham, though a prophet and so dear to God that he would not destroy a neighboring town without acquainting him with it, guilty of an incestous marriage, his wife being his sister by the father's side? And did he not betray her chastity to two kings in disowning her to be his wife? By which conduct he got from one of them, who entertained him well for her sake, men and maid servants, sheep, oxen, asses, and camels; and from the other a thousand pieces of silver, besides sheep, oxen, men and women servants, and immediately after his faith was accounted to him for righteousness. Did he not doubt of God's promise till God spoke to him in a deep sleep?

Was not David, though a prophet and a man after God's own heart, guilty of many enormous crimes? from the time he designed to have murdered all the males in Nabal's family, because he would not pay contributions to him, and those men who, out of debt, discontent and distress joined him, though Nabal, by so doing, might have incurred the fate of those priests from whom David, by several falsehoods, got both shew-bread and Goliah's sword. What could be more treacherous than his invading people, that were at least in peace, if not allies of the king of Gath, to whom he fled for safety, and having neither saved man nor woman alive to bring tidings, told his generous protector he had been making an inroad into Judea?

In a word, not to mention his treatment of Uriah, and the

debauching of his wife, which no brave man can think of without horror, did he not leave the world in a very unforgiving temper, when the last thing he commanded his son, Solomon, was to put Shemei to death, though he had sworn before the Lord that he would not put him to death, and that he should not die?

Solomon, though inspired with wisdom from above and had conferences with God himself, yet his passion for women made him guilty of gross idolatry. And not to multiply instances, we find one man of God lying to another in the name of God, purely for the pleasure of making him eat bread and drink water with him. And if we go to the New Testament, it is plain by what our Savior says to those who had prophesied, and cast out devils, and done many wonderful works in his name—"Depart from me, ye that work iniquity"—that neither prophesies nor miracles are absolute securities for men to depend on. Nay, do we not find one of the apostles, though he with the rest had the power of doing miracles even to the raising of the dead, betraying his Master for the paltry sum of thirty pieces of silver; and the other apostles not only fled and deserted him, but the chief of them foreswore him as oft as he was asked about his being one of his followers, and he, as well as Barnabas, was afterwards guilty of a mean piece of dissimulation. And Paul and Barnabas had such a sharp contention, though about a very indifferent matter, as to cause a separation. And even St. Paul says, the good I would do, I do not, but the evil which I would not do, that I do, but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

I could give a volume of quotations from Divines, themselves, all to the one undeniable fact that the human family has been torn asunder and distracted by religion, and that doubts and divisions are daily on the increase, notwithstanding the amount of money and missions employed at home and abroad

in the cause. And farther, that the name of religion has become, if not a reproach, at least of noneffect, for, as we have already quoted from a pious prelate, Dr. Scott, "when we have to do with a man, though he may bear the name of being religious, we are sure to ask whether he is an honest and good man; but, on the contrary, if he comes with the name of being by nature an honest and good man, we never ask the other question, whether he is religious?" No greater reproach could be put upon religion than is daily exhibited by the most observing men in their doubts of the profession, when it is to be twisted in business transactions, and yet how little do we observe the fact, or philosophically infer from it what is to be the ultimate and melancholy result. These are facts, degrading facts, that no honest man, in the community will dare deny, and can it then be that religion in itself tends to make men hyppocrites and swindlers or fanatics and cruel persecutors of their brethren? Or, is it possible that God has given a guide to mislead us, or a law, the violation of which is to be our eternal damnation, and yet that he has withheld from us the capacity to understand it? As the book now stands, it is not the book of salvation, but the book of damnation; for, according to the preachings of the Clergy themselves, in their condemnation of their distracted and warring parties, they send nine hundred and ninety-nine in a thousand to hell. These glaring and startling facts should be solemnly looked into by every man who feels for his fellow-man, and for the harmony and happiness of society.

The references given of the human frailties of scriptural writers, and even the Apostles and Disciples themselves, having acted with great ingratitude and faithless duplicity to their Lord and Master, Jesus Christ, should be ample in proof that they were not all the time inspired, and that they were neither impeccable nor infallible, but subject like other men to err, and consequently that he who may deny the fact, sins against sacred truth and against reason and the light of nature. I must here

introduce another quotation, from Mr. Chandler, one of the great advocates for the Christian religion : He says, "that natural religion is the only foundation upon which revelation can be supported, and which must be understood before any man is capable of judging either of the nature or evidence of Christianity ; and I am persuaded," says he, "that it is to the want of a due knowledge of the first principles of all religion, those mistakes about the Christian are owing—that have obscured the simplicity of it, and prejudiced many against entertaining and believing it." If natural religion is not part of the religion of Christ, it is scarce worth while to enquire at all what his religion is. If it be, then, the preaching of natural religion is preaching Christ. The religion of Christ must be understood before it can or ought to be believed, and that it must be proven to be a consistent and rational religion before they can be under any obligation to receive it.

And, indeed, why should not every man insist upon those things? The only consequence, that I can imagine can flow from it, is not that the cause of Christianity will suffer, which will stand the test of the most impartial enquiry, but that the rigid directors of the faith and consciences of men will loose their authority, and human schemes and creeds that have been set up in the room of Christianity, will fall into the contempt they so justly deserve. It is my hearty prayer to the Father of lights and the God of truth that all human authority in matters of faith may come to a full end, and that every one who hath reason to direct him and a soul to save, may be his own judge in every thing that concerns his eternal welfare, without any prevailing regard to the dictates of fallible men or fear of their peevish and impotent censures. We also give you what the reverend and judicious Mr. Bullock says : "A revelation coming from God, unless it be known to be such, is in effect the same as having none at all. Shall a man embrace the first religion that offers itself to him and without seeking any farther stick close to the principles of his education, if

this were safe, then all the contradictory notions that are in the world, would be equally safe and true, and there would be no such thing as a false religion or the spirit of error anywhere. But this will not be admitted. Is truth, then, confined to any certain country or to any particular set of men? No; but, if it were, still there would remain this difficulty to be assured to what country or to what sort of men it belonged. If this were all the rule we had to go by, every man, no doubt, would be partial to his own country, and those men he is best acquainted with. And so the principles of education must prevail everywhere, instead of true religion. We are well assured that God is the author of our beings and all our faculties, and we cannot but acknowledge that our understanding is the most excellent faculty he has given us. It is in that we excel the beasts that perish, and it was plainly given us with this intent that by a due use and application thereof, we might discern truth from error, that which is just and fit to be done or observed by us from that which is not. Should we, therefore, admit anything as a revelation coming from him which contradicts the evident dictates of our reason, we sacrifice one revelation, that which God gave us with our very beings to make way for another, which is inconsistent with it. It is in effect admitting that the judgment of our own minds is in no case to be depended upon; that the faculties, thereof, the very best gift which God has given us, are of no use or service to us; no, not even in discerning which doctrines come from God and which do not."

Let us hear what another able writer says in regard to the fallibility of the Bible writers: "There are innumerable texts which in the plainest manner words can express, impute human parts, human infirmities and human passions, even of the worst kind, to God. Does not this suppose that even all have a right to examine, and consequently sufficient understanding to judge when texts taken in their plain, obvious meaning are, or are not consistent with what the light of nature teaches them the

character of the supreme being. What notions must the vulgar have of God, if the light of nature cannot direct them right, when they find he is said to be jealous and furious. And God himself says : "My fury shall come up in my face, for, in my jealousy, and in the fire of my wrath, have I spoken," with a number of other expressions of a like nature. Nay, does not the scripture, if taken literally, suppose that God does things of the greatest moment in anger and fury? Was it not thus he gave his favored people statutes which were not good and judgments by which they could not live? And does not St. Peter, (to mention no other Apostle) though a Jew, call the Jewish law given by God, "a yoke that neither we nor our forefathers could bear?" In what a number of places is God said to do things to try people, and yet, notwithstanding this caution, how often is he said to repent? Does he not even repent of the first action he did in relation to man? He repented that he made man, and it grieved him at his heart!" Nay, does not the Scripture suppose he has so often repented that he is weary of repenting? What strange notions must the bulk of mankind, could not their reason direct them right, have of the Supreme Being, when he is said to have rested and to be refreshed. And that "wine cheereth both God and man." And what is yet stranger, such actions are attributed to him as can only belong to the lowest rank of creatures, such as hissing. God being in three places of the prophets said to hiss, and in one place to "hiss for a fly, that is in the uttermost parts of the river of Egypt, and for a bee that is in the land of Assyria."

These quotations may seem wearisome to the reader, but I have introduced them to show the necessity of a discriminating judgment in things involving our duty to God, and that appertain to our own salvation. Reason is an unquestionable revelation of God to man, and with it he has a standing miracle in his own constitution and marvellous connection of mind and body over which God has placed reason, his best

gift, as its only guide and protector, and we assuredly sin against both God and reason, when we suffer God's unmistaken revelation to be brought into captivity by mysticisms and mummeries or any system of belief, that does not bear equal proof of its being also of God.

Here are things, reader, that are neither reasonable nor can be by the authority of God: "I saw," says the prophet, Michaiah, "the Lord sitting upon his throne and all the host of heaven, standing on his right hand and on his left. And the Lord said: "Who shall entice Ahab, King of Israel, that he may go up and fall at Ramoth Gilead?" "And one spake, saying after this manner, and another spake saying after that manner." Then there came out a spirit and stood before the Lord and said, I will entice him. And the Lord said unto him, wherewith? And he said, I will go out and be a lying spirit in the mouth of all his prophets. And the Lord said, thou shalt entice him and thou also shalt prevail. Go out and do even so."

Are there not examples in Scripture which, when taken in their literal sense, seem to make God break in upon the common course of nature and the ordinary rules of his providence, to punish men for crimes they are not guilty of? as God's causing in the latter end of David's reign, a famine for three years, together for the crime of Saul and his bloody house in slaying the Gibeanites, and that God smote Israel and destroyed seventy thousand of them for David's fault, in causing the innocent sheep as he justly calls them, to be numbered." But again: "Can God change his mind, and suddenly, too!" Yet it is said, "God sent an angel to destroy Jerusalem, meanwhile the Lord beheld and repented him of the evil."

Again, as Grotius says, "That as Curtius observed of old, the multitude, ensnared by superstition, are more apt to be governed by their priests than princes, and that the kings and emperors have learned this at their cost, insomuch that to produce examples of this kind, would in a manner, be to transcribe the history of all nations." And farther, as St.

Jerome, a great luminary of the Catholic Church, says: "A false interpretation of the Gospel of Christ may make it become the Gospel of men. Nay, which is worse, of devils; how can they, who, not understanding the original, must trust to the interpretation of others, be certain, had they not a sufficient inward light to direct them, what doctrines are from God, what from men, and what from devils."

Bishop Taylor quotes Osiander for saying, "There are twenty several opinions concerning justification, all drawn from the Scriptures by the men only of the Augustine Confession, and there are sixteen severalopinions concerning original sin, and as many distinctions of the sacraments as there are sects of men that disagree about them." Though there are so many various readings, yet does not that great critic, Dr. Bentley, in his proposal for printing by subscription a new edition of the New Testament, assure the world "That out of a labyrinth of thirty thousand various readings, which crowd the pages of our present best editions, all put upon an equal credit, to the offense of many good persons, that his clue, as he calls it, so leads and extricates us that there will be scarce two hundred out of so many thousands that can deserve the least consideration." Again, Mr. Whiston, in speaking of restoring the text of the Old Testament, says, ,'that it has been greatly corrupted, both in the Hebrew and Septuagent by the Jews to make the reasonings of the Apostles from the Old Testament inconclusive and ridiculous." Listen farther to the case of Abimelech, who, upon both Abraham and Sarah's lying to him, took Sarah, as the Lord himself owns, in the integrity of his heart, and though he sent her back untouched, and gave considerable presents to both wife and husband, yet neither he nor his were to be pardoned, till Abraham, the offending person, being a prophet, was to pray for him. So Abraham prayed unto God, and God healed Abimelech and his wife, and maidservants, and they bare children. And yet this holy prophet was soon after guilty of a very barbarous action in send-

ing out Hagar, whom Sarah had given him to wife and his own son, Ishmael, to perish in the wilderness." In closing my references to authorities, I give that of Mr. Gregory, of Oxford, who says in his preface to some critical notes on the Scriptures, that he published, "There is no author, whatsoever, that has suffered so much from the hand of time as the Bible has."

No advantage can ever be taken of the plain and simple word of God, to bring men into a slavish obedience to the craft and cunning of the priesthood, and this is the reason that the Clergy have so pertinaciously held to the allegorical and enigmatical mysticisms of the Bible, by which they gain so much pelf and power from deep and mystic learning. And hence the mystic rites and *hocus-pocus* tricks that have robbed the credulous and gaping masses of their hard earnings. It is against such venal craft and debasing practices in the Church of God that I have entered the sacred arena against these hydra-headed monsters, but such is the incorrigible and deplorable credulity of man, that I have but little hope of success. Of this, however, I am well assured, that the substantial and intrinsic worth of the Bible, must soon be rid of its grievous and disgraceful incumbrances, and the people of their ecclesiastical tyranny and taxation, or the Christian world is doomed to undergo a speedy revolution and the Mormon movement may now prove the entering wedge. Since the great heresy of Luther, (so called) there have been ten thousand dissentions and heresies, till the Christian Church is in a perfect state of anarchy, which must, (judging from the past history of man,) bring it under the dominion of some new imposter or great leader, as it did in past ages under the Pope of Rome. Those who can observe, have often observed what countenance it will give to an unworthy man to be introduced in company with a great and good man, and we even entertain the lowest of wretches rather than offend a friend with whom they may be connected, and by the aid of this trait in the character of man do thousands desecrate the pulpit and the sacred name of religion, yes, and even invade

the chastity of their otherwise virtuous and spotless sisters. The blackest crimes that ever disgraced God's earth have been committed under the cloak of religion and in his holy name. The same powerful association in the mind of man, has given tolerance to the many intolerable and incredible things of the Bible, because grafted upon those known to be inherently holy. For instance, it would not be possible for a moral and decent community to believe that a virtuous woman could sell her chastity for money, or that an honorable husband would bring it about by the most debasing falsehoods, were not such acts associated with sacred things.

And again, is it the lofty language of the God of heaven, or the lowest obscenity of man, to say, when quarreling with a woman, that he will hoist her coats, and expose her secrets, or that he will exhibit his back-side instead of his face? The man who will say this is the language and conduct of the great God of the Universe, is a slanderer, and must forfeit all claim to the mercy which he may ask of the offended Deity. These are little mistakes, it is true, and have nothing to do with the substantial merits of the Bible, yet they are mistakes, and mistakes that create doubts and disrespect for the entire book, and consequently should be omitted as of no practical utility, whatever, either in the faith, or in the practice of its holy precepts. Can it be that God directed the Jews to steal or borrow without the intention to return, and instructed them to falsify as to the object of their journey, or is it a mistake? Moreover, to take up a notorious harlot as Rahab, and entice her to lie and betray her country into the hands of its most cruel enemies, and after these acts of immorality and base perfidy that shocks all civilized nations, to make her a favorite and bless her, is a bad example to society, and appears to me more like a work of the devil than that of a just and holy God. But, not to dwell longer, what has religion to do with onanism, the drunkenness and incest of Noah—of Judah's incest or the Lord's entering a petty battle with the strife of men, and "*throwing*

down great stones from heaven" upon the poor Ammonites—of Jacob's cheating his brother Esau, and the many, many other mistakes that should not be found in a book which is to claim our confidence and respect, and that is to be an example of moral perfection and godly piety.

All who have any regard for the character of the heavenly benefactor, or hope for their own salvation, must grant his undeviating and eternal purpose of kindness, honor, and justice, and consequently that he cannot be the author of anything inconsistent with these immutable attributes. We are puzzled then to know what God, that is who butchers innocent and unoffending women and suckling babes—who hardens the hearts of men—then winks at their wickedness—and, after all, boldly, in defiance of justice, love and mercy, declares himself to be a partial, jealous, arbitrary, and unjust God, who, having the power over man that the potter has over his clay, will shape him in his merciless wrath, regardless of the meritorious and sacred rights of his own children. It is a marvellously strange notion that our numberless little Divines entertain in regard to the claims of God and his right to enforce them.

God did not create himself, as, to do so, would be to act *when* he was not and *where* he was not, and to bring himself into existence before he had an existence. He consequently is held to be self-existent from all eternity, and that his attributes inhere in him as an inseparable and component part of his nature. He, therefore, is under the necessity (as say Chalmers, Clark, Edwards, Dick, and other able Divines) of acting in accordance with these attributes, or, in other words, his nature, and that he has no power to act otherwise. This fact requires no authority, but reason to make it clear to the mind of every man who will exercise his own attributes that God has given him to know himself, and the relation he bears to his Creator. These divine attributes of God are wisdom, power, mercy, and goodness. If God, therefore, could make himself impotent or powerless, he would not be the mighty God. Were he to act

foolishly, he could not be a wise God, and in like manner, were he to act arbitrarily or unjustly, he could not be an impartial and just God. These facts, as little as they are considered and understood, are axiomatic and essential to a clear knowledge of God and of the dispensations of Providence. A wise and just God has no more power to act foolishly and unjustly than a man has to be a wise and honest man, and a fool and a rogue at the same time. It will at once be seen, then, that those foolish and unjust acts attributed to God in the Bible, simply because of his power, are wholly incompatible with the constitution and nature of things, and as impossible as to be and not to be at the same time. For though his attribute of power is supreme, yet he has the attributes of mercy and justice, which would be neutralized by the exercise of that power, and consequently leave him without the attributes necessary for a God. God, being immutable and always the same, cannot, like man, vascillate, so that throughout all time and in every act he is equally powerful, just and good. How is it possible, then, that any man who believes in the great God of the Universe, can think that he would, even had he power to lay aside his nature, condescend to embroil himself in the little petty passions and strifes of men, who are at best but vain bubbles on the stream of time, that rise and sink, and are gone for ever?

If man were actuated by wisdom and virtue, we should have no such dirty records of God, nor would governments be overthrown, and the human family torn to pieces by feuds and fiendish strifes. To have those impartial, exalted, and just views of God which I aim to teach, we cannot get them from the distracted and contradictory doctrines of men, but we must look to the light of nature and the mighty works he has spread around us. Our own systems are living, walking, and thinking miracles of his marvellous wisdom, and continual goodness, not to look into the starry heavens, where countless worlds revolve in trackless and interminable space through endless time. The

little, petty, local, and meddling Gods of the Jews, as by error recorded, were like the debauched, debased, and faithless deities of Greece and Rome, against whom the divine Socrates rebelled, and for which he was put to death—my fate for the same abhorrence of foul slander against the great God of heaven, I hope, may not be the same.

Everything has its nature that makes it what it is, and to alter or take any portion from it, leaves it not the same—for as the whole is greater than its parts, and is made what it is by its parts or qualities, any portion or property taken from that whole, leaves it not what it was. This is a universal principle running throughout all creation, both in the animate and the inanimate kingdoms, and in the moral and physical dependencies of God's inviolate purpose. Gold, for instance, is what it is by its inherent or component parts, as solidity, weight, and color—and to take from it any one of those qualities, it is no longer gold, and, in like manner, every tree of the forest has its specific properties which make it what it is, and distinguish it from all others. God, then, being what he is, from all eternity and through all eternity in power and purpose, he cannot rob himself of his own holy attributes and inherent nature, nor has he the power to remain this identical God and yet rob man of his inherent, immutable, and eternal rights.

Truth, honor and justice are universal principles paramount to even power itself, and as undying and unalterable as God himself, and belong to just men in common with God, and therefore it is, that God is under the necessity of recognizing and holding inviolate this inherent and holy gift of heaven to man. Destroy truth, honor, and justice, and God himself, with the universe of morals, mind and matter, would sink into one undistinguishable vortex of ruin and desolation. But as these principles will be philosophically discussed elsewhere, I will go on with the outlines of my book, to wit: "The nature and government of man from his cradle to his grave."

It is from the angry and disgraceful quibblings upon those unimportant points and mistakes of the Bible, to the utter neglect of practical piety that many have doubted the truth of religion, and others, whether if true, it can be of any value to society. Theological enigmas and cold formulae involving creeds, cannons, with irreverent and arrogant dogmatisms have become the order of the day to the utter neglect of meekness, humility, brotherly love and forgiveness. The repenting in sack-cloth and ashes and the simple and unpretending piety of the early Christians is not to be found. These things with the pretended inspirational and canonical infallibility of every word in the Bible, has been the bane of religion. That the Bible is an inspired book, is not doubted, but that every expression therein with its multiferious figures, emblems, symboles, hyperboles, mistranslations and interpolations by uninspired men are to be taken as any portion of our faith, is extreme folly. Again, the haughty and assuming bigotry of Christian arbiters who profess to have monopolzed religion by the partial choice and open declaration of Almighty God, who, we had hoped, was our common Father, and would treat us all with an impartial love according to our respective merits, has horrified and discouraged many simple-hearted and honest people. Of all the delusions we think this the most arbitrary, unrighteous and degrading. It is an impious and awful libellous personality against the great Jehovah, who has so often declared that he is no respecter of persons, and that he gave his only begotten son to die for the redemption and salvation of the whole world, leaving but one possible question for decision, whether the Christian's God is one who falsifies and trifles with his children, or whether he is a God of truth and justice.

We will here give a creed from the unmistaken word of God, which, if adapted generally, will bring about a perfect brotherhood on earth. It requires no dead languages, no technical formulae or metaphysical abstractions to be understood, and has but one objection, that of robbing the Clergy of their

mystic learning and party distinctions and of their pastoral salaries. Here it is, short and simple, unimprovable, unsurpassable and fitted to the language, capacity and condition of all men throughout the world:

"Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness against thy neighbor. Remember the Sabbath day to keep it holy. Thou shalt not take the name of the Lord, thy God, in vain. Not every one that saith unto me, 'Lord, Lord,' but he that doth the will of my Father which is in heaven. By their perils ye shall know them. I will have mercy, and not sacrifice. Be not a slothful hearer only, but a doer of the word. Woe unto you, ye Scribes and Pharisees, for ye pay tithes, mint and anise cummin, and neglect the weightier matters of the law: justice, mercy and temperance. Thou shalt love thy neighbor as thyself. Whatsoever ye would that men should do unto you, that do ye also unto them, for this is the Law and the Prophets. Love your enemies. Do good to them that hate you. Pray for them which despitefully use you and persecute you. Forgive our trespasses as we forgive those that tresspass against us. I say not unto thee till seven times, but until seventy times seven. If ye love them only that love you, what reward have ye? Do not even Publicans do the same? Blessed are they which are persecuted for righteousness sake. If any man will be my disciple, let him deny himself and take up his cross and follow me. If thy right hand offend thee, cut it off and cast it from thee. No man having put his hand to the plough, and looking back, is fit for the kingdom of God. Blessed are the meek, for they shall inherit the earth. He that humbleth himself shall be exalted. He that is greatest amongst you, let him be your servant. Take heed that you do not your alms before men, to be seen of them. When thou prayest, enter into thy closet and shut the door—watch and pray. Verily, verily, I say unto you: Whatsoever ye shall ask of the Father in my name, he will give it you; ask and it

shall be given you. Pure religion and undefiled before God and the Father is this: To visit the fatherless and the widows in their affliction, and keep yourself unspatted from the world. If ye love not your brother whom you have seen, how can you love God whom you have not seen. Piety without charity is nothing."

Here are a few simple and sublime precepts ample for the salvation of the world, and which admit of no angry disputations or uncharitable revilings amongst the followers of Christ. They explain themselves without the aid of clergy or creed-makers, and recommend themselves by their own intrinsic worth—yes—their own inherent divinity. They are the words and commands of God himself, and cannot be tampered with by the mystic mummeries of designing men. We here ask the reader, whether he has ever seriously meditated upon the fact that there is no practical difference between a sovereign law-giver, and a sovereign interpreter and prescriber of that law? The interpretation of the law gives to man more control over the eternal destiny of his fellow-man, than God himself can exercise by that little of his law which may remain untampered with. In the above creed, which I have offered, is the pure undefiled Gospel according to God, and were there no other creed in Christendom, we should all be the spotless and loving children of God. But to the disgrace of humanity and the perdition of souls, we have the Gospel according to the Pope—the Gospel according to Calvin—the Gospel according to Wesley—the Gospel according to the world-destroyer and fool-maker Miller—the Gospel according to Campbell—the Gospel according to mother Ann Lee, and the Gospel according to Joe Smith. These, with a thousand more petty gospels or creeds have distracted and demoralized the world, and raised up in the name of religion fiery fiends and demons of destruction, to whose foaming fury and blighting breath were, under the Inquisition, as fearful as the blue flames that are breathed from the black jaws of perdition. These gospels according to man have been the giant Upas of earth.

We know that arrogant and assuming bigots whose cold and hollow hearts are cased in iron, and cannot feel for 'other's woes,' are intolerant to free grace, and are jealous of every sentiment that will free the soul from inquisitorial or clerical dominion; and well may those forced Christians whose hearts are hard, but whose election is sure for heaven, look down with scowling contempt upon the poor benighted children of God, whose pious struggles and humble faith are vainly founded in the hope of heaven's eternal justice. Language cannot be too strong against this most rebellious, irreverent, and fearful misrule against the will of God and the freedom of man. Such professors may well agree with the "Calvinist peasant" in Bulwer's Eugene Aram, who considered "that the choicest bliss of heaven would be to look down into that other place, and see the folks grill." Tertullian, Gibbon, and Baxter's "Saint's Rest" relate similar cases of a fiendish feeling of the hearts of our fellow-creatures. We but ask of the honest professor to look around him and see whether ninety-nine in every hundred of church-members are not governed in their faith by the articles originally drawn up by man, whose formulae are prescribed by the pastor of their church?

The reason why I have dwelt more largely upon the abuses of church than of state, is that we are by nature religious creatures, and that our lives for good and for evil are governed by this main-spring of human action. The clergy who profess to be the representatives of God and the guardians of religion, hold firm grasp upon this secret spring or chord of the heart, and wield it to their own views, and hence it is through their teachings and the influence of the church, that the moral, political, and social frame of society is formed. We hold that the standard of morality, of religion, and of social happiness in a community will depend upon the correctness of knowledge which the leaders of that community may have of God and his attributes, and of man and his constitution of mind and body, and of the relation which man sustains

to his God and to his fellow-man. If we worship an exalted God of honor, love, truth, and justice, a like tone of feeling will possess the soul. But if, on the contrary, we aim to follow the example of a grovelling, jealous, malicious, vindictive, and partial God, the standard of truth, honor, and justice will be low, indeed! So that it will be seen that the harmony and happiness of man will depend upon the views which he may have of a ruling God and of the dispensations of Providence. All, then, who acknowledge God, must agree that the only rational means of harmonizing in the worship of that God will be to make ourselves as clearly as possible acquainted with his fixed, immutable, and eternal laws, in which there can be no dispute from the misconstruction of language, that leads to hard thoughts and unhallowed bickerings in the church of God.

And from this granted category, all will farther agree that the most of our lives are spent in the study of dead languages and mystic dogmatisms that will never bring us to harmonize as a family, but leave us to grovel as heretofore in our blind and bloody struggles. In proof of this, notwithstanding the millions of money that have been spent, and the many minds that have been exhausted in the cause of religion for eighteen-hundred and fifty-nine years, man has been left in doubt and distraction, and the divisions of the church made wider and wilder. It is well known that the Greeks and Romans worshipped at the shrine of the most corrupt and degrading deities that have ever disgraced our earth—full of intrigues, open debaucheries, and bullying broils, and yet we have to spend the better portion of our lives in the study of their languages, for which we have no more use than we have for their religion. Every youth, in order to obtain his honors at College, is compelled to study these languages together with the smattering of a few other sluggish and jumbled studies that are doggedly drilled into his head as into the learned pig. And, thus, with the wings of his intellect clipped, does he go into a theological

department again to go through a mechanical course of prescribed isms and dogmatisms, to fit him for the church of which he is to become a pastor. And, thus, he comes out with a heart case-hardened to all other creeds, and a mind revolving in a nutshell which better fits him for the intolerant bigotry of an inquisition than for the ruler of an enlightened community. We say, a heart case-hardened, but surely not from crime committed, or evil intended, nor is he to be blamed, but pitied; for he, like the galley-slave, performs his prescribed duties, and, like a rail-road car, tracks closely after his leader, and deserves equal credit for his dutiful performance. His is an education of words, and not of principles and things—he has pedantry, but not learning—he has words without meaning, and distinctions without difference, and here, perfectly to the point, we make an extract from one of the most distinguished Protestant Divines of America, Dr. Parker: "Look at the Catholics of the United States in comparison with the Protestants. In the whole of America, there is not a single man born and bred a Catholic, distinguished for any thing, but his devotion to the Catholic church. I mean to say, there is not a man in America, born and bred a Catholic who has any distinction in literature, science, politics, benevolence, or philanthropy. I do not know one. I never heard of a great philosopher, naturalist, historian, orator, or poet among them; the Jesuits have been in existence three hundred years: they have had their pick of the choicest intellect of all Europe—they never take a common man wh n they know it, they subject every pupil to a severe ordeal, intellectual and physical, as well as moral, in order to ascertain whether he has the requisite stuff in him to make a strong Jesuit out of. They have a scheme of education masterly in its way. But there has not been a single great man produced in the company of the Jesuits from 1845 to 1854. They absorb talent enough, but they strangle it. Clipped oaks never grow large. Prune the roots of a tree with a spade, prune the branches close to

the bole, what becomes of the tree? The bole itself remains thin, and scant, and slender. Can a man be a conventional dwarf, and a giant at the same time? Case your little boys' limbs in metal, would they grow? Plant a chestnut in a tea-cup, do you get a tree? Not a shrub, even. Put a priest, or a priest's creed, as the only soil for a man to grow in, he grows not. The great God provided the natural mode of operation—do you suppose he will turn aside and mend or mar the universe at your or my request? I think, God will do no such thing."

This learned critic might have said the same, not of himself, but of all others blinded by a one-idea and one-sided prejudice in religion; nor can the comparison be withheld from the entire system of education now in use throughout the world. The physician is no better off, for though he obtains a pittance more of science before he takes his license to butcher for himself, his soul has not been sufficiently elevated, and his mind enlisted in the sublime works of God to pursue it with that ardor and energy that would make him a man of science and a safe physician. His sheep-skin gives him but little more knowledge than the undressed hide did its original owner. He comes out most pedantically, however, filled with dead languages, and confounding technicalities which, though they will not heal, cover his ignorance and give great consolation to his credulous and dying patients, when told they are passing off under abnormal influences. He, though in reality, but a novice in science, is satisfied with the honors of his college, and falling into the luxurious and reckless habits of the age, sinks to indolence and insignificance. The lawyer, issuing from the same institutions with less science, but more sordid sycophancy, becomes the whole-hog demagogue and ruler of the people; and thus must society suffer as long as the human mind is manacled and incarcerated by an arbitrary and tyrannical rule of conventionality entailed upon us from the dark ages.

We have long been of the opinion that if the dead languages and others of the dull routine of studies that now absorb the better part of our early life and stamp our future character, were cast off and science instituted in their place, that the prosperity and happiness of our race would be greatly enhanced. It will require but little reflexion to convince every man that dead languages never have, and in the nature of things, never can give us a single idea of science, of principle or of anything practical in life. There has not been a discovery in science or improvement in art with which Latin and Greek had anything to do; our own living languages being more than ample to make known every thought that may arise in the mind. And magnetism, gravitation, geology, astronomy, botany, and the thousand branches of science have as little to do with such dumb and senseless things. The steamboat, railcar and other mighty improvements are not pillowed upon dead languages. They are from the minds of men of thought, and not of words. They are founded in the language and law of God, not to be found in any other language, and not to be governed by any arbitrary rule. These laws are immutable and eternal, and not to be tortured and tampered with as has been his paper book by lingual upstarts. The language in his book of nature is suited to all ages and nations, and shining so in the light of heaven, that "he who runs may read." God has so constituted the human mind, that it form its earliest perceptions, seeks him through his works; and if not stultified and dwarfed by scholastic formulae, would soar high into his celestial spheres with wonder and delight, scanning with the eye of science those potent agencies that operate from day to day upon our sensitive being for woe or for weal, and of which the grovelling linguist would remain forever ignorant.

The child from its earliest lispings will ask who made the trees, the flowers, the streams, and pleasing objects spread around them, and would, if early placed in a school of science, under teachers of elevated and human minds, soon acquire

more knowledge of the phenomena of nature than is obtained by the present graduates of universities. It has been objected that we can store up in our little craniums those useless languages, and much more rubbish, and yet have room for all that can be known. Poor dunces! how little do they know of God and his wonderous works! A few brief hours are our allotted existence, and oh, how little, *little, little* are our vain minds, while endless space and ceaseless time are but the measure of God Almighty's works! Startling, yes, startling, strange is it to our reflections that the world should still be floundering in mud and mire, while the pure fountains are gushing from their source in nature, and the stars are smiling down upon us and inviting our attention upwards. It must be that we have not yet extricated ourselves from the mists and mould of the dark ages that have been hallowed by time, and stereotyped upon the minds of dullards as the *ultimatum* of human investigation. Dead languages being best suited to dry, horse minds, and such minds constituting what are called learned men, and they have an interest in sustaining the sovereignty of such trifles, it is not surprising that they should have been selected as teachers in our institutions and the trainers of youthful mind through successive ages.

This subject is beginning to be noticed by the best writers of the age, amongst whom is Sir William Hamilton, professor of metaphysical philosophy in the University of Edinburgh, and who has been styled by the literati of Europe, "the walking Encyclopedia." In his total and decided condemnation of mathematics, particularly, as not only worthless, but injurious to the mind," quotes the authority of the greatest men of any age, and particularly the heads of the universities of Germany and Prussia, who are professors of these very branches. The language used in the exclusion of these studies by the various writers, is that "they cramp our intellectual life;" they freze the soul"—"the powers of thought are tied down to formal and dull precision and the detail of facts; they are one-sided

and contracted ; they only dry up and chill the mind and are worse than useless ; they give no exercise to the higher powers ; they stupify the mind and check the flight of genius." Many such expressions are used upon this subject. See Sir William Hamilton upon "University Reform." We will quote but a single passage from Sir William's long and able argument against the study of mathematics : "From this general contrast, it will easily be seen how in an excessive study of mathematical sciences, not only does it not prepare, but absolutely incapacitates the mind for those intellectual energies which philosophy and life require. We are thus disqualified for observation, either internally or externally, for abstraction and generalization, and for common reasoning—nay, disposed to the alternative of blind credulity or irrational scepticism.

Mathematics afford us no assistance, either in conquering the difficulties or in avoiding the dangers which we encounter in the great field of probabilities, wherein we live and move. We will here introduce what the miracle of universal genius says—Paschal : "There is," says he, "a great difference between the spirit of mathematics and the spirit of observation." And again : "It is rare that mathematicians are observant, or that observant men are mathematicians."

The efforts of these great men for reform in the universities of Europe have mostly been to throw off the mathematical branches as not only useless, but injurious in the development of mind. It may, in our opinion, be said with equal propriety that dead languages, logic and rhetoric may all be thrown out from the high and intellectual schools that we propose, as tyrannical and degenerating to the natural excellence and aspiring powers of the soul. They allow of no exercise of thought, nor expansion of mind. They are so because they are so, staid and stale localities admitting of no alteration, no enlargement, flat truisms, low and selfish, offering us no aid in the exigencies of life and the ills to which we are ex-

posed, are neither moral nor social, nor do they give us any idea of a God or of man and his own constitution. They do not exercise our high and rational powers, nor can they lead the soul beyond the pale of their own servile and arbitrary notions. They teach us nothing of religion or the laws of God and the rights of man. To science they are blind, nor have they an idea of a single phenomenon of the vast universe.

They, like the dead languages, cannot invent, till the soil, heal a wound or provide for a single want of life. God has made the eye perfect and it needs no Latin, logic or rhetoric to adapt it to the light, nor does the native tongue require their aid. All our ideas come through our senses, and there is no man but that can make known to his fellows every valuable and practical thought which he may have. To tell a man in English that he has seen an animal with two legs, he will understand it just as well as to say in Latin, that he has seen a biped, and so with all other things. Thus, can we plainly and intelligibly speak without the rules of either Latin or rhetoric, and in regard to logic, it claims to originate nothing, but to shape things to fashion and to enable a speaker to confuse and confound his adversary, but not to convince him. Of such artistic quibble and sophistry, we already have too much in the world, and as truth, the great attribute of God, condemns all alliance with such trickery and delusion, it certainly has no claim to the better portion of our lives. In short, these musty conventionalities have long been a grievous incubus upon the aspiring soul. They are parasitical and weighty excrescenses, which should be pruned. They are a nuisance and they should be abated. The unthinking reader may naturally ask why it is if these studies be as worthless as here reported, that they should have been so long retained? Our answer is: It is in the apathy and delusion of millions of our fellow-men, as in China and the Indies, where their fixed formulae have not been changed through the long lapse of ages they have claimed on earth. The mass of mankind are indolent and not disposed to think

for themselves, and consequently yield to the opinions and teachings of others. Besides, men whose minds are naturally dull and mechanical and tied down by education, will, through self-interest and often from honest conviction, enjoin the same upon others, and thus have those stupid and worthless things been entailed upon us and become hallowed by the lapse of time.

We will here bring to view the vast field for observation that lies open before us and offer it as a substitute for those excluded branches of academic studies. The illustrated book of nature speaking in the unmistaken language of God, is ever open before us, and the interminable chain that binds the physical intellectual, and moral world is to be examined link by link, while but few rounds of the ladder of truth that reaches from earth to heaven, have as yet been ascended. The whole phenomena of nature are presented to our view and her classification is simple, her nomenclature perfect. As the light of heaven is adapted with kindness to every eye, so is the language of nature to every tongue and capacity on earth. The outer eye requires no arbitrary learning nor does the inner eye of the mind ; it is but to open either and see for ourselves. The great enigma of the universe is yet to be solved, and we have, if untramelled, the capacity ample for the task. From the grand and colossal exhibitions of nature, we infer boundless power and infinite wisdom, and from the exquisite designs and adaptation of means to ends, we infer a designer. Through immensity, we launch into eternity, and in endless variety we find an eternal unity. Transcendent beauty, order and harmony fill all the departments of God's vast domains, while vitality and thieft spring from every pore of nature. Search from old ocean's oozy bed to the concave heavens that span the whirling globe, and from the hidden caverns of earth to the star lit skies, and all is filled with life and activity. The glowing heavens are filled with light, and the laws that rule the celestial orbs, while the waters beneath, team with organic being. Plenitude and power are seen everywhere, and the unmistaken presence of the

great Jehovah is made manifest to the most common observer. God's own hand-writing is seen upon the face of nature, leaving no room for subtle follies or verbal quibblings. No *hic, hac, hocs*, or farther struggle between the rule of truth and the errors of education. Those glittering diadems that stud the mighty dome of heaven and the green earth, with its rolling rivers—its waving forests and blooming lawns are all sweet expositors of their maker's greatness and goodness. "The heavens declare the glory of God, and the firmament showeth forth his handiwork, day unto day uttereth speech, and night unto night showeth knowledge." The heart is no longer chilled by the stern and wrinkled brow of the technical pedagogue, but bounds with exulting rapture, while the emancipated soul bathing in the pure and sparkling fountains of nature, rises with renewed strength, like the noble eagle from his dirty cage, and soars high in heaven's unfathomable blue. No odious selfishness or fraudulent creeds can be found in God's natural revelation. No theological chimeras or sordid mummeries of a knavish priesthood are there to be found. No confused relations of vague and complicated abstractions, conventionalities or factitious entities—no cheerless mystery or desponding gloom, but all is held out in bold and bright relief to the glowing light of day. The boon of heaven is there offered to the ransomed soul and the profound and lofty spirit of nature will guide it on and on.

We have thus briefly striven to show the reader what we have yet to learn, and to restore the book of nature to the church of God, which book in the dark ages being pronounced heterodox with the artistic cannons of theological philosophy, was thrown out, and an absurd and suicidal system of mystic philosophy ordained in its place. Of all the delusions this was the most contemptible. It dethroned God, degraded the human mind and dishonored religion and after the vast expenditure of mind and money during a lapse of eighteen hundred and fifty-nine years, the religious world is left in doubt and distraction. Under this delusion thousands of arrogant and pedantic bigots

are turned out from the old clerical manufactories, who, with their bitter denunciations and uncharitable reviling, have engendered a wrangling bedlam, instead of a harmonious and loving brotherhood on earth.

This to a Bigot, whose mind is clogged with localities and specialities, and whose moss-grown soul vegetates in gloomy recesses, where the light of heaven is meagerly shed, looks like slander, but no honest and intelligent man can think so. Take this parasitical soul from its musty and rock-bound prison, and transplant it upon the lofty mountain's peak, where it can look out upon the bright and glowing scenes of nature that spread on and on far beyond its mortal vision, and it cannot longer doubt the supremacy of nature, and, with transporting ecstacy, will cry out:

Eternal Being, whose might divine
Ten thousand worlds obey,
While fiery comets trackless blaze,
And vary not their way!
Through endless space and ceaseless time
Those ponderous orbs are rolled,
By the mighty arm upheld,
And by the power controlled!
Still onward yet, and onward still,
Till lightning's speed shall tire,
Far distant worlds, dim twinkling stars,
Evince the end no nigher!
Vast are thy works, Jehovah great,
Thou one eternal cause,
Who spoke creation into birth,
And stamped it with thy laws.
Let thoughts sublime of thee, o God,
My immortal soul inflame,
To raise my voice in song of praise,
Unto thy holy name.

The reader will excuse my rhymings, for though it is not my intention to indulge in poetry, the subject inspires those lofty thoughts that will occasionally bring forth my feeble efforts.

Reason, if left free from dictation and the rod of oppression, will, as naturally as the spark ascends, lead us upwards

along the unbroken chain of causality to the first, great, moving cause that holds the beginning link firm and fast.

In applying reason to rid the sacred word of God of its obscenities, absurdities, and destructive incumbrances that have been lugged into that holy book, I know not and care not by what means, no intelligent Christian can take offence. Talk to one opposed to the correction of those abuses, he will admit that they are stumbling blocks in the way of Christian faith, yet that they were nothing more than simply the modes of men's speaking in those early days; whereas, with God, there are no earlier or later days, and his language must always be decent and intelligible. To acknowledge the fact, that it was the figurative style of those early writers, is to acknowledge at once, that it was not God, who thus obscured his word, in order to make divisions in the church, and consequently that it was the language of men who were not in every word, they recorded, inspired.

I will then say, in conclusion that no good or honest man can object to my endeavoring to correct those abuses, which have given license to the most ensanguined despots amongst men, and got up a rebellious feeling against God himself. The example, the language, and the doctrines of our loving, meek and lowly savior, admit of no false constructions or cruel persecutions—so that, if we can bring the Old Testament to the practical piety and simplicity of the New, we may yet be able to do something for religion. In former days of man-worship, the people had their astrologers, augurs, and soothsayers, while in modern times they have the same thing. Every little neigborhood throughout the world have their great men of deep and mystic learning, who are worshipped as wonderful expounders of the chimeras and enigmas of the Bible. And hence it is that those wonderful Magi are opposed to discording those mysteries and reducing it to the plain, simple word of God.

Such is my love for the works of God, and such my con-

tempt for the mantua-maker's and taylor's competition with him, that I shall often introduce the scenes of nature in contrast, much to the astonishment, no doubt, of many a nutshell pedagogue, who cannot comprehend how a writer can get out of the beaten track and mechanical routine of bookmaking. A large portion of the talents, as well as the money of the world, is absorbed in following the ridiculous fashions and fluctuating machinations of man, which, if spent in the improvement of mind, and in the study of the immutable and eternal laws of God, to which alone we can look for lasting knowledge and for health and happiness, instead of an ignorant, roguish, and distracted community, we should become enlightened in mind, enabled in soul, and harmonized in Christ as one loving brotherhood.

SENSATION AND PERCEPTION.

Sensation and Perception are, by most of authors, placed under one head, and treated of as in close connection, and yet as separate faculties or powers of mind. To quote the obviously false and inexplicable views contained in the many distracted doctrines upon this subject, would be to make a hodge-podge volume, too unwieldly for use. It is only in respect then to custom that I treat the mind as though it were divisible into many parts, and head my articles with the false insignias of mind. Mind, like God, is a unit, and wholly indivisible, and for the want of a philosophic knowledge and strict adherence to this fact, has polytheism been the basis of many a learned book and the religion of as wise nations as any on earth. The Greecians and Romans, whose languages, even at this late day, are crammed into our heads, to the exclusion of more useful knowledge, worshipped at the shrine of many Gods, simply because they were in their books and taught by their teachers. Just so in regard to mind, the authors who manufacture books of mental philosophy for our schools, having the rare skill of those juggling gentlemen who draw wine and water from the same vessel, and such too were the jugglers of classic days who manufactured Gods at will. Our modern authors can divide, subdivide, ramify, classify, refine and inforce distinctions without a difference, and thus make up a large and learned book, neither understood by the writer nor his readers. Thus have those imaginative authors made innumerable and complicated divisions of a thing which God himself has made simple and indivisible, and what is unfortunate for the honor and dignity of science, our stupid and routine teachers have drudged and drilled them

into the brains of their pupils till they have made mere jackdaws of them. It was precisely the same credulity and delusive feeling which divides the mind into so many separate and independent powers, that led to the polytheistic theology. A separate God was created by man for everything in existence, and then they were parceled out for the government of the various departments of the universe. Such too were the independent and separate interests of these Gods that they were often at war with each other. They were full of sensual and base intrigues and debaucheries, and yet did the learned books and the Clergy, who taught them, enjoin an humble worship of those detestable Gods, under the pain of death, nor did any one, in these days, doubt of such deep learning and clerical influence, but the divine Socrates who, for his scepticism swallowed the poison and paid the penalty. So much for deep and mystic learning and ecclesiastical teaching. Those learned manufacturers of Gods and rulers over the consciences of men, appointed a deity to preside over every function of nature, just as our metaphysicians appoint a separate power or faculty to govern every function, feeling, and emotion of soul, and yet do our teachers force their pupils to swallow whole batches of such warring faculties, when at the same time they condemn an equally rational doctrine, as a heathenish mythology. Such, indeed, has been the ridiculous extent to which this division and independence of faculties has been carried that Dr. Alexander, professor of theology at Princeton, has taught in his book on moral science, that the soul is not responsible for the acts of the will—a comfortable doctrine for evil doers.

The systems of mental philosophy now taught in our schools are more vague complicated and incomprehensible than those maintained in the days of Plato and Aristotle, more than two thousand years ago. This want of improvement in so great a length of time, is owing to the want of original and independent thought, each book-maker being a mere copyist, and each teacher being of the same stupid and stereotyped order. Sir William

Hershel says, that "the whole tendency of imperial art is to bury itself in technicalities and place its pride in complicated specialities and in mysteries known only to adepts."

Again, the Rev. Isaac Wats, in his work on the improvement of the mind, says: "A man who dwells all his days amongst books, may have amassed together a vast heap of notions; but he may be a mere scholar, which is a contemptible sort of a character in the world." This sentence speaks volumes in favor of coming out from the dark and factitious closet of the mechanical schools to the glowing light of heaven and the unerring revelation and guidance of nature. One of the ablest of Divines expresses his views thus: "A teacher of divinity may be a living concordance and a walking index to theological follies, and yet know nothing of religion." Yes, and I will add, practice less. These facts I quote, as applying equally to the teachings of mental philosophy; for learning in the phenomena of mind, particularly where man, in the language of Scripture, "pretends to conceive beyond what God can do," makes him a foul. In short, no amount of labor or learning in abstract and mysterious things, can ever result in any settled or satisfactory standard of human action, whereas the laws of nature and the precepts of religion, untampered with by man, are so simple and so plain that he who runs may read. As I before said, the learned leaders of classic days, made Gods and appointed some to govern the seasons, and others to watch over all the vicissitudes in nature; one for rain, another for storm, and so on, throughout the interminable changes in the warring elements, as well as for all the fortunes and misfortunes of man. Now, just as the one indivisible God has been divided out, has the one indivisible mind been divided into sensation, perception, consciousness, conception, memory, imagination, judgment, reasoning, attention, taste and many other faculties, so called by our mechanical and modish teachers; and just as rationally, might we add, the faculty of singing, fiddling, dancing and all the other innumerable passions and emotions of soul, excited by the

motives that present themselves, from moment to moment, throughout the chase of life. It was doubtless hard at first for the polytheist to get along with one God, and just as difficult would it be for the mystic and technical pedagogue to make a book out of flat truisms, or to sustain himself as a deep and divine teacher in things to be understood by all. It appears that there must be mystery and humbugging kept up in all things, otherwise merit would claim her own, which would not suit the interest of the rulers of mankind. To give to God, who has made things simple and plain, all the honors, would be to reduce many of our adored leaders low, and hence the sensitive jealousy and bitter enmity against all who may have moral fortitude enough to bring sacred truth to bear against them. The Pope once had sovereign power over the human mind throughout the civilized world, so much so that he could dethrone crowned heads and degrade them at will, nor is the influence yet held over the mind by the many little Popes, less crushing in its power. These melancholy facts so degrading to humanity, I mention not only as legitimate in the history of mind, but to bring forcibly before it its enslaved condition, and thereby elevate, enlarge and noble the soul to feel its destined sphere, which can only be done by turning its attention from the petty arts of man to the natural and glorious works of God. I have so long meditated upon the sad history of man and the government of mind, that the picture is constantly before me with all its melancholy and forbidding forms ; and my conscious duty to exhibit it to the reader may, and I am satisfied, often does somewhat lead me astray from the argument which I will now resume, after saying that the reason for securing so much to church influences, is that the Clergy have been the teachers of mental science and of religion, true or false, throughout the world, and as our faith, in whatever religion we have been taught, whether of Boodhism that has led more than one third of the human family astray, spiritual dualism taught by Zoroaster, Mahometanism, Catholicism, Pro-

testantism, or any other of the ten thousand vindicative and bloody schisms and pettyisms, controls the actions of men for good or evil, it is important that man should be taught a correct view of his own mind, which alone can keep him in the image of his God, and direct and sustain him in the high destiny of his soul.

I have said that the mind has been divided into many complicated and perplexing powers and faculties calculated to confuse and give the pupil a false view of his own mind, which God has made simple and indivisible. The word power is a *powerful* word which seems to carry great force with it, and it figures *powerfully* in our modern books of mental philosophy. Authors, in the very beginning, branch off largely upon the almost innumerable powers of mind, when, in reality, there is not a single power belonging to mind; every idea being stamped upon it by the force and specific nature of the objects that operate upon it—so that mind is a mere recipient or basis of action. Let us experiment a little by way of analogy. Powder, for instance, as powerful as may be its results, has no power within itself, but must depend upon other agencies. It did not make itself, nor can it explode itself, but when the spark is applied, it does explode. Wood, in like manner, has no power to burn, unless fire be applied. An alkali has no power to act upon itself, but when an acid is applied, an action takes place, and the result is a new creation of a thing that is neither one nor the other, but a saline matter, just as an idea is a new creation which is neither the mind that is operated upon, nor the object that operates upon the mind. Calomel operates upon the bowels, but is not the bowels, nor are the bowels calomel, nor does either constitute the result or effect which is simply the product of the agency of an external object upon our sensitive being. The rusty nail is not the lock-jaw, nor the death that proceeds from it, but simply the remote cause. So with mind, which, with all the powers given it, has no power to think a thought, or do an act without the appro-

priate cause that begets it—otherwise we could think of things that had no existence, and speak languages we have never learned. It requires but a moment's thought to see that it is as impossible to perceive or know anything, the materials of which have not been impressed upon us, as for a blind man to see, or a deaf one to hear. Let one be blinded, and he cannot, by any power of his mind, see light, but open his eyes in mid-day, and no power he can command will exclude the force of light upon his mind, and the result is neither the mind, nor the light, but an effect called an idea of light. The ear, or rather the mind through the ear, is acted upon in like manner. The deaf mind, which has never been impressed or stirred by sound, can have no knowledge of sound, yet open his ears, and fire a gun, or agitate the air, and the mind has no power to avoid their impression, just as they may come. The mind might as well attempt to convert hoarse thunder into soft whispers as to change anything from what it really is, independent of the mind. If a coal of fire be applied to the touch, no effort of the soul can avoid the pain. Smell, taste, and all our other feelings or sensations are in the same category. These are simple experiments that show beyond all quibble the true character of mind. There is nothing within the range of God's creation that has any power to operate upon itself, all being established upon dualistic and dependent principles, as cause and effect—father and son—impulse and motion—nothing starting itself, and nothing stopping itself. God is the creator and *primum mobile* of the entire series of the moving Universe.

We can readily conceive how one ball on a billiard table may put another in motion—that a third, and so on—till every ball be moved by the first impulse, and just as easy is it to imagine an endless chain so firmly linked that the moving of the first link one inch would move the entire chain of countless millions of links, each link depending upon its preceding link, and the whole fatally bound to the first, which is firmly held by God's own hand. These are obvious facts, founded in the

constitution and nature of things, and no idle imagining or sophistry of man can ever change them. If God did not give to the human mind its fixed laws, and set bounds thereto, then God is not our creator, and as we have an undeniable existence, we either created ourselves before ourselves had an existence, or we must look to some other source for that existence. But, as a farther indulgence in the pursuit of these great principles, though legitimate in the history of mind, would lead us from the strict argument, I will again assert the fact that sensation or feeling is the substratum of the whole phenomenal series of mind. Very different acids may act upon the same base—forming different characters, and bearing separate names. The same wax as the symbol of mind may receive endless impressions called ideas, yet all depending upon the same basis for their existence. Just in like manner will the same paper receive any number of characters or sentiments, while the same materials in the kaleidoscope will by each turn exhibit new forms *ad infinitum*. Yet the wax cannot press itself, the paper cannot write itself, nor can the kaleidoscope turn itself any more than the mind can operate upon itself, or produce its own sensations. The blind man, as before said, knows nothing of light or colors, till such sensation be impressed upon the mind by light—the feeling or sensation of sound is unknown, till impressed through the ear, nor could we tell by any exertion of mind, or even by aid of other senses, that vinegar was sour or sugar sweet, till tasted. The nose cannot see, nor the eye smell, but all the senses telling us as plainly as God himself could speak, that they are appointed to convey their appropriate impressions to the mind, which has no choice, but to receive them, according to God's original appointment.

Though the senses are separate messengers and witnesses to the soul, of the external world, yet they aid each other in making up a judgment of facts. For instance, though we see objects by the eye, it gives us no correct idea of the distance or relative position of those objects. This fact might be shown

in various ways, but as short facts prove the position better than any course of reasoning could, I will not dwell, but give a case in hand. The first case noticed in proof of my proposition was by the eminent surgeon, Cheselden, who operated upon an adult for congenital cataract. Upon seeing objects for the first time in his life, he would as quickly stretch his arms to reach distant objects, even the heavenly bodies, as those within reach. Every object appeared equally near and in actual contact with the eye, and looked as pictures do to us painted upon an even, flat surface. This was natural, as the light, that came from every visible object, was equally in contact with his eye, and he could no more tell the relative distance of visual objects, without the sense of touch and power of locomotion to move from object to object, and compare and test the facts, than we with all our experience can tell the relative distance of the heavenly bodies, as the stars, for instance, of equal brightness looking to us all to be at the same distance, when in reality some of them are millions of miles beyond others. But we have no power to touch or move about amongst them, and ascertain those relative distances, and the light, as before stated, coming from every star, and in every case being in contact with the mind, before the mind can see them, it is natural that they should all look to be at equal distances from us. I have closely observed the progress of infants, who, pleased with the light of a candle, will smile and make as many efforts to lay hold of it without their reach as one within it, and even when adepts in little things in a narrow circle, children will climb to elevated places to touch the moon. I have been often deceived in viewing distant mountains that hid our own horizon, in finding them detached, and some of them many miles beyond others, when at a great way off they bore the appearance of one smooth and continuous object.

Our optical illusions are by far greater than those of any other sense, while touch is the more equal and correct. The

young man whom Cheselden brought to sight, had a cat and a dog that he delighted to handle, but when brought within his view, even several times, he could not by sight distinguish one from the other by name, till tired with such perplexity he one day put his hand upon them, then, pushing the cat aside, said: "Go, Puss, I will know you next time." Thus it was, by the combination of sight and touch, that he gained a knowledge of facts. We might hear a cow low and a man halloo ten thousand times, and we would never distinguish which the voice came from, without the aid of another sense. If we see the cow and hear its voice, and then see the man and hear his voice, it may come from any distance, and whether we see the object or not, we can tell the animal from the sound. In like manner may the sense of smell be associated with impressions through other senses. I never smell or taste an orange, that Mexico with the roads, scenery, and adventures I there met with, don't come up fully and freshly before my mind. Being feverish, I used oranges and other tropical and acidulous fruits, in many of which delightful groves I loitered and refreshed myself. And here the reader cannot fail to understand how those ideas became so closely associated or linked together that the movement of one link stirs them all.

"Lulled in the countless chambers of the brain,
Our thoughts are linked by many a hidden chain,
Awake but one, and lo what myriads rise—
Each stamps its image as the other flies!"

"And hence the charms historic scenes impart—
Hence Tiber awes and Avon melts the heart.
Aerial forms in Tempès classic vale,
Glance through the gloom and whisper in the gale—
In wild Vaucluse with love and Laura dwell,
And watch and weep in Eloisa's cell!"

I quote similar illustrations from other authors as will be seen below, to prove how our ideas are linked together by association:

"How soft the music of those village bells
Falling at intervals upon the ear,

With easy force it opens all the cells
Where memory slept. Where I have heard
A kindred melody, the scene recurs,
And with it all its pleasures and its pains!"

This connection of thought, received through different senses, is more properly treated of under the head of "Association." But I have given some illustrations here for the purpose of showing how our past thoughts may be recalled by present feelings or sensations, and to disprove the doctrine that has so long obstructed the progress both of religion and science. It has been almost universally published in books and taught in schools that we have power to call up at pleasure, or originate thoughts that did not come through the senses, and more than this, that we have ideas or thoughts which have existed from all eternity, long before the creation of man or the existence of mind itself. And now, as ludicrous and burlesquing as the statement may appear, it is undeniably true, and all the reader has to do is to turn to authority and read for himself. Cudworth, Déscartes, Berkeley, the Bishop of Cumberland, and Dr. Clarke are a few amongst the many advocates of the "Idealistic System" of psychology. These authors look with contempt upon the objective world, and our gross senses or sensationalism, which I am aiming to teach, as degrading to humanity, because belonging to the brutes in common with man. They aim to establish in the place of sensationalism a system of soaring philosophy that looks only to etherial sources for our thoughts. They maintain that there are pure and divine conceptions independent of our senses and the objective world. This system is nothing more than the renewal of the Platonic school, which taught, as do those distinguished gentlemen, that our pure thoughts are the actual and immediate emanations from the mind of Deity himself, where they have existed from all eternity. The fanatical sallies and transcendentalisms of Swedenborg, where a coördinate archetype of our every thought is to be found in the mind of God, which gives to mortal intellection, inspiration,

and angelic wisdom, are of this school. Thus this lower and sensual life of ours is raised to the pure and spiritualised regions of divine embodiment where the soul can gaze upon the higher spheres, and be inspired with immortal truth. Wrapt in Elysian reveries, those souring Divines felt themselves within the sphere of the spiritual world, and thus became lost in the reveries of their own souls. This fanatical enthusiasm, or rather mystic dementation, has been carried to a greater extent in Germany, the land of legendary books and of addled brains, than in any other country. This undeniable history of facts may appear truly laughable, but it is lamentable—it is melancholy and darkly portentous. For, if our intellectual labors of many thousand years, in search of the just rule of religion, of morality, and the harmonious and happy government of man, have only served to make man the greatest enemy of man, and left us more distracted and in doubt, what are we to expect in future. The same man who looks at his own constitution and the established order of nature, so plainly sees the will of God, that he feels it a condescension to argue seriously against such monstrous nonsense, nor will argument ever serve the purpose. The well known professor, Dr. Drake, of Cincinnati, published a series of numbers against the medical mysticisms and humbuggeries of the day, but finding that a "Faith Doctor," who settled at his very door, did more business than himself, and that swarms of the mystic and magic brotherhood of high and low degree were thriving around him, he gave up all argument against them, as a sensible man would, in throwing straws against the wind. These facts clearly show that there is nothing too ridiculous and monstrous for the fanatical and superstitious taint of man. As contemptibly, false, and demoralizing as was the Heathen Mythology, no man of the day dared doubt but Socrates. And we have in the history of man the melancholy result. No one but Omar, the Learned, among the Moslem people ever doubted the inspirational infallibility of

Mahomet, and he had to fly his country. Whoever had a mind of sufficient rationality and independence, as to doubt of the vice-regency and divine supremacy of the Pope, but Martin Luther, who was anathematized with curses in the name of God, and degraded to a level with the brute? A volume of such credulity and misrule might be brought up in panoramic review from departed ages and slumbering nations who have lived and died slaves to the grossest and most debasing superstition. The pupil who starts out upon his journey of life, should take warning at the melancholy history of his race, and looking to his own constitution and the laws of nature that surround him and sustain him from his cradle to his grave, step firmly on under the guidance of the great author of his existence. He should avoid, as he would, the serpent's charm, all human authority and the vain and idle imaginings, nor sacrilegiously put on the Millerite "ascension robes" to transcend our allotted sphere as those soaring philosophers have done. But oh, that tyrannical grasp of superstition and human authority are such that I fear we shall ever be slaves, chained down like the galley-slave to labor our days out in abject misery. We view it as irrational to worship sticks and stones, lizzards and alligators, and yet it is not a whit more so than to worship our erring fellow-mortals, who set themselves up in diametrically opposite doctrines of religion—each professing to be infallible arbiters of the eternal destiny of men—to which impossibilities we obsequiously submit. Just as soon would I expect to get to heaven by climbing the tower of Babel, as by following such contentious and distracted parties. God has opened his unmistaken book of natural revelation before us, and he has endowed us with ample reason to ascend from the known to the unknown, or from effect to cause—on and on—to know him and to enjoy his mighty works.

It is our ignorance of our own minds and our confidence in those of others that has ever led man from the paths of truth

and cheated him of his liberty, prosperity and happiness in life ; yes, and of his settled prospects for eternity. The teachings of our schools to give to our frenzied and delusive emotions of soul instead of being guided by the simple, immutable and eternal laws of nature, are at the root of all the fanatical and distracted opinions of man. Those visionary Divines and rulers of the world condemn the organization God has given us, and deserting our senses as legitimate sources of knowledge, appeal to what they deem a higher and purer source, that of a mental phantasmagoria. They first set down vulgarity as unworthy of the dignity of man, then pronouncing sensation to be a vulgar attribute of common organism, they at once dispatch it as unworthy of any association with what they call by an unwarrantable and gratuitous assumption, the higher powers of the soul. Thus we see how the credulous novice may be duped by high authority and the skillful use of vague and ambiguous terms. By this species of sophistry has the plain and simple doctrine been cast out of the schools by all mystic teachers, when in reality, sensation is the soul itself, and nothing but the soul and the only characteristic distinction between the material and immaterial worlds. These false teachers, when in controversy with a materialist, will exultingly say : "Matter cannot feel ; the mind or soul feels, therefore, it cannot be matter," and yet because God has given feeling to brutes, they discard it as a gross and vulgar thing and a clog to the high dignity and lofty soaring of the soul. To attach sensation to the soul of one of those purely etherial gentlemen, they would feel degraded to the level of the brute. And this is the secret of how it is that mental science has not advanced one step ; no, not one inch, by the labor of many thousand years. Dissatisfied with God's own appointments, men have made pseudo-gods of themselves, and following the vagaries of their own imaginations, have been led into the innumerable and inextricable labyrinths of mysticism, when one round of the ladder of natural science which reaches from earth to the platform of

heaven, has not yet been ascended. No amount of learning or labor can ever bring truth out of falsehood, and the mightiest minds may still lash the air as they have done, for centuries past without leaving a mark of anything visible or valuable behind them. Were we to look at things as they exist and grant the many defects and infirmities of mortality, we should be better fitted to enter upon the investigation of our own constitutions and of the great laws of the universe, than any mystic and mental philosopher who has ever written. True, we have had a few sound, clear-headed writers, as Bacon, Locke, Mill and Comte, but all the institutions of learning in the world, both Catholic and Protestant, are controlled by the Clergy, who write their own text-books, and, true or false, drill them into the heads of their submissive and drudging dullards, just as the words are put into the mouths of parrots or stuffed into the heads of learned pigs. And thus it is, that books of true learning are denounced as heretical and degraded in the eyes of all Church members, till soon they are thus driven out of print. An author must be a true philanthropist and be inspired with a godlike spirit and fortitude to write a book now-a-days without catering to the vulgar prejudice of the community, for he cannot expect either pay or gratitude for his services.

We know that the vulgar realities of life clip the wings of fancy and obscure the bright sunshine of imagination and the poetry of existence, and dissatisfy us with God's appointments. And yet, when understood, it is the only source from which we draw our lessons of wisdom. The tipsy joys and poetic reveries which enwrap us in the higher spheres of etherial mysticism, beget an aversion to the practical teachings of true philosophy. If we surrender ourselves to the guidance of reason, we cannot but know that God has seen proper to give us senses like the brute, stomachs like the brute, sensations like the brute ; yes, and pleasures and pains, hopes and fears, desires and aversions, loves and hatreds, with all the passions and emotions of soul, which facts are more fully shown under the head of "Instinct."

I have said it is folly to reason against the beguiling delusions and fanaticisms of man and his craven sycophancy to human authority ; for, no sooner are we cut loose by the power of some great reformer, than we fall under the dictatorial dominion of other designing leaders. This is the true history of man, and from it we should draw lessons of wisdom. But a short time since the code of witchcraft with all its horrid rites and mummeries, was gravely sustained by law, and then it was that our Divines of etherial and mystic systems of philosophy, could solemnly swear before the high tribunals of their country that they saw old women riding through the air on broom-sticks. Yes, and then it was, to the eternal disgrace of man and his high imaginative soul so much boasted of, that cruel ordeal of both fire and water was enforced, where the poor, unoffending wretch was doomed to walk barefoot and blindfold over nine red ploughshares, then to be plunged into deep water, where, if they drowned, they were innocent ; but if they swam, they were witches and to be burnt. Laugh not, my reader, at these astounding truths, nor think that your own soul is free from the taint of superstition and of the enslaving and degrading schemes of mysticism, for I will here assert that there is not one man in ten thousand who exercises that high and enobling prerogative, reason, that God has given him, and who is not under the accursed influence of others. I say *accursed*, for God's condemnation must assuredly rest upon such as cast aside that gifted attribute by which himself is great, and blindly submit to the dictation of his erring fellow-mortals. I will close these reflections by asking the candid reader whether he does not believe that there is more idolatry in the world at this time, than there ever has been at any other period, and whether God may not, in the evil to which we are hastening, turn us all from this Eden which we do not appreciate, into Hell. After eighteen hundred and fifty eight years from the vicarious death of his son, he sees a large portion of the human family in gross idolatry of man-worship, not one in ten thousand, even of Church-professors,

exercising that divine gift of reason or regarding his natural revelation and the laws under which they live, move and have their being. Nor can the example of Christ or his holy and simple precepts restrain man from the wiley influence of human authority.

Though opposed to wasting time by quotations from any quarter, I will give a few lines from Morrell's "History of Modern Philosophy," to show that I have not exaggerated the distracted condition of mental science. (See page 206.) His book, of near eight hundred pages, is full of such representations of man's melancholy and bewildered folly. "These phenomena, then, which we have just enumerated, may be viewed as the various waves of scepticism and mysticism, which having been first raised by the storms of controversy, in which the idealism of Descartes and the sensationalism of Gassendi, were so long engaged, propagated themselves in different degrees of intensity for many years over several parts of the continent of Europe. In the meantime the phases of idealistic and sensational philosophy themselves had altogether changed. The philosophy of Descartes had passed through the hands of Malebranche and Spinoza, had been remodelled by Leibnitz and had come forth in a new dogmatic form under the auspices of Wolf. That of Gassendi, on the other hand, had given place to the more profound, and at the same time more popular sensationalism of Locke and his expounder Condillac, so that the effects of the old Cartesian controversy had hardly expended themselves, before the fresh struggles of these *remodelled* systems were throwing in the seeds of a new scepticism and a new mysticism, which were to bear their fruits during the greater part of the eighteenth century." Thus we see how distracted the world has been rendered by these varied and conflicting systems of philosophy, and if the reader will look into Cudworth's treatise on "Eternal and Immutable Morality," he will there see that author's violent opposition to every species of sensationalism, and this name I mention simply as one of the

leaders in the solid phalanx formed against *poor sensation*, which, in the language of those authors, is "low, gross, sensual, grovelling and brutal," with many other such degrading epithets.

Let us now see what this sensation is, that has induced the Clergy to throw Locke and all his sensational followers out of the schools of the world. That man possesses sensation will not be denied, nor will it be maintained that he gave it to himself, which refers it at once to the great author of our being, and as God has created nothing in vain, we should not look upon sensation with contempt or pronounce it unwise.

Sensation, moreover, is, as I have said, the soul, the whole soul and nothing but the soul. But for sensation I should be a confirmed materialist, as I can satisfactorily account upon dualistic and dynamic principles, for every phenomenon of organic life—save that of sensation and thought, and without sensation there can be no thought. Let us not condemn sensation, then, when we are nothing without it. We cannot think without it, nor can we establish a reputation but upon it. We speak of a sense of honor, a sense of moral duty, a sense of propriety or impropriety, a sense of gratitude, etc. Feeling is not only the basis of all sympathy, honor, and goodness of man, but is the most glorious attribute of God himself, and without it he could not exist as a God. All his love, mercy, forgiveness and kind feeling for man, is from sensation or feeling, and how blind and brutal then, must be the man who could speak with irreverence of this sacred attribute of feeling. I am well assured that those thoughtless authors' low estimate of sensation is from their gross ignorance of what sensation is. The influence that name will often have, even upon the minds of sensible men, is remarkable, and in no case more so than this. Sensation being produced or excited by external objects, and that through the instrumentality of our senses, it is supposed that sensation is as gross a material as the senses themselves, and hence I think the exclusion of sensation from any association with what the transcendental writers call the higher powers

of the soul. Impartial reflection will, however, show that sensation is not in the sense, but that it is the sentient or percipient being itself, in other words the soul. Though we feel with the hand, the sensation is not in the hand, but in the mind ; for, if the nerve of communication between the hand and the mind be cut off, there can be no sensation, and so with all the other senses. It is not the external eye that sees, but the inner eye of the soul. We cannot, for instance, see the satellites of Jupiter without a telescope, yet it is not the telescope that sees them. In receiving our ideas from external objects, we do not take in their pictures, images or qualities, but our soul undergoes different sensations, and we give names to express or represent those sensations or emotions of soul called sensations. These sensations constitute our ideas which cannot be big or little, black and white, round, angular, etc. The fragrance of a rose is neither in the rose nor in the olfactories of the nose, but in the mind, and though there is a matter exhaled from the rose, which, when brought in contact with the sense of smell, produces the result, it might exhale forever without fragrance, were there no sensitive being to act upon, nor can it be possible that the matter exhaled from the rose bears any more resemblance to the sensation or idea it produces, than the knife does, to the pain which it inflicts. And again, the odoriferous particles producing the sensation upon the nerves of smell, are no more carried to the brain than the rusty nail is carried to the muscles of the jaw, which from sensation and spasm lock it. Thus all the objects of sensations or ideas might exist forever, without sensations or ideas, if there were no minds to feel them ; and the soul itself, might, in like manner, remain forever without sensations or ideas but for the objects that excite or beget sensations and ideas. For instance, if there had never been a rose in the world, we could never have either seen or smelt a rose. Hundreds of illustrations might be given, but my favorite simile of parent and child easily understood by all, may here come in, in further elucidation of this idea, where the mother, having the

impressibility, or susceptibility like the mind, might remain forever without a product or offspring without a father, nor could the father produce anything without the mother. In like manner, the mind cannot conceive or operate upon itself, nor produce a single sensation or idea, while the external world is equally barren of sensations and ideas; but when brought in contact with mind, begets thought. Powder, as before stated, would never explode without the spark, nor the spark without the powder. Acids and alcalis, in like manner, if kept apart, would produce no new creation which, in their union, they have power to do. There is no sensation, then, in the external world, nor is there any originally in the mind, but when brought into contact through the senses and nervous influences, there is a new creation or feeling to which we give the name of sensation. That the feeling is in the mind, is proven by the recollection of objects after the sense through which they were received, is no more. As in cases where persons become deaf or blind, and still remember those objects of sense. A farther confirmation of the fact is where persons have had a painful disease of the foot or hand which pain is not immediately removed by amputation, but may remain in the mind, the foot and hand still being complained of as though they had not been removed.

I have shown elsewhere that there is nothing in creation which can operate upon itself. The body is dependent upon food, digestion and assimilation, while the mind is equally dependent upon its appointed excitants from the objective world or the internal functional stimuli, showing the universal law of mutual dependencies.

Having shown in other parts of this work that mind can no more operate upon itself, or beget an idea within itself, than it can create a world or make itself, I will here only explain how it is in a philosophic point of view, that when a man kills himself, he does not operate upon himself, as has been asserted. Man is a generic name, making, like the universe, a unit in name, but many in parts, constituting a complicated system of

causes and effects. A man may shoot himself through the heart, but the heart does not shoot itself, nor the ball operate upon itself, but was sent by the force of explosion ; the powder did not make or explode itself, nor did the spark create or operate upon itself, but refers to the cap, the cap to the cock, the cock to the spring, the spring to the trigger, the trigger to the finger, that to the tendon, the tendon to the muscle, the muscle to the nerve, the nerve to the will, the will to the motive that begot the will, and that to more remote causes which could we trace, would lead us on like the endless chain, link by link, *ad infinitum.*

Man is a universe within himself, and like the universe, neither created nor governs himself, but is governed by dualistic powers. The celestial bodies are kept within their spheres by two opposing powers, that of centripetal and centrifugal agencies, while all the functions of the human system are carried on by similar laws. The blood does not circulate itself, but is thrown out with great force by the heart, which does not operate upon itself, but is alternately filled and stimulated by the blood.

Though not an atom in the universe can have created itself or put itself in motion, yet every atom acts upon every other atom in the ceaseless and eternal round of motion. The hand, though an efficient member of the body, cannot operate upon itself, but depends upon the muscles and the mind, nor can the legs be moved or directed to any purpose but by the will, which will does not create or operate upon itself, but is in turn the result of antecedent causes, and so on through the dependent series of secondary causes to the beginning or hand of God himself, the Creator and prime mover of all. If we could start from the most simple effect and follow link by link along the chain of causality, we should as certainly arrive at the throne of God, as that there is a God. For, if God be at the beginning of all things by tracing back to the end of all things, we certainly should find the beginning.

Though we think ourselves wise in the study of dead languages and the isms of conventional life, the time is fast approaching, when we shall look back upon this age as one of Cimmerian darkness and gross ignorance.

But to drop all reflections upon the consequences of a false view of the human mind, we will return to sensation and see whether the mind can exist without it. Feeling is the first indication of life, when the child quickens or moves at four and a half months of gestation, and when we cease to feel, we are dead. And we only know that we exist by feeling that we exist. Feeling not only gives us all the knowledge we have of the actuality of things, but of the relation of things; for, in the highest and purest spheres of intellection, it is the author of all we know and all we do. We feel a sense of honor, of duty and of gratitude; but this we need not further repeat, for every man left to common sense is persuaded in his own mind that he can neither think nor act without a feeling or motive for thought and action. The learned members of the Academy of Natural Science at Paris, who were forming a Dictionary of Natural History, defined a crab to be a small red fish that walked backwards, and upon referring the case to Cuvier for his approbation, he replied: "Gentlemen, there are three objections to your definition. First, the crab is not a fish; secondly, it is not red, and thirdly, it does not walk backwards." I have a similar objection to the learned divisions and independent powers of mind; first, because the mind is a unit and indivisible, and secondly, these faculties or powers of mind, so called, being nothing more than its properties or conditions, cannot be independent of it, or separable from it. For, take from it its constituent properties or qualities, and there is nothing left. Everything in creation is what it is by its properties, or in simple terms, by that which makes it so. Take from gold solidity, color and extension, and it is no longer gold, and take from God himself power and wisdom, and he is no longer God. And yet the learned professor of theology and

moral science in the seminary at Princeton, has taught in his book on moral philosophy, that good or bad qualities may be added to or taken from the soul without affecting it. In my simple conception the good qualities of a soul make it a good soul, and with as much certainty do its bad qualities make it a bad one. Those who believe in the doctrine of Election may teach with professor Alexander that the wicked acts of a man cannot vitiate the essence of the soul ; for, if a soul be elected from all eternity to be saved, and that perseverance is inevitable, the soul cannot be any act of its own be lost. Here are the words of the professor himself: "The notion, that corrupt principles must vitiate the essence of the soul, is without foundation." And many more such expressions might be quoted from the same author. (See Moral Science, page 152.) Those, however, who believe that God was in earnest when he declared that every man should be held responsible for the deeds done in the body, may, with propriety, teach the opposite doctrine, that wicked deeds will vitiate the soul ; yes, and even destroy it. Those arbitrary extensions and complicated divisions of an unextended and indivisible soul are not only dangerous in their consequences by their leading us shamefully astray from the simplicity of nature into the mazes of metaphysics that never have nor never will be understood. I have coupled sensation and perception in accordance with custom, but they are in reality one and the same thing. We cannot perceive without feeling, nor can we feel without perceiving. Let one open his eyes and perceive a man standing before him, and he at once feels that he is there, thinks he is there, supposes he is there, imagines he is there, judges he is there, and knows he is there. These and many other terms might be used to mean the same thing, showing how deceptive language is and how often we are misled by mere sounds. Here was a simple feeling or consciousness of an object, and though we have applied a number of those independent powers and faculties so foolishly called to express it, yet it must be seen that they all resolve themselves into the simple principle

of the soul, that of a feeling or consciousness of things. We are apt to think that every term has a separate meaning, and this is what produces so much unmeaning controversy in mental science. For instance, the same man may have a dozen names and he may take on a new name for every act of his life, and yet he is the same indivisible man. What is conscience but a feeling of right and wrong. Reason is based upon a feeling of the agreement or disagreement of testimony, or objects that come feelingly to the mind, and we cannot feel these things without knowing them, nor know them without feeling them.

Judgment is another term of the same import, meaning nothing more than a belief, which belief is our feeling upon the subject. We may imagine many things, but all our imaginings are but the re-feeling of our first sensations. Which fact is rendered certain by our not being able to reflect upon or imagine anything that did not come to the mind by sensation. For instance, a man reared in a dark cave, who never saw a knife or was cut with anything so as to feel pain, would have no more fear of a knife than of a rose. But let a knife be thrust into him but once, and ever after would he have the dread of a knife, and the sight of one would feelingly remind him of the pain. An infant, when it begins to reach after pleasing objects will take hold of a candle quicker than anything brought within its reach, but being once burnt, it will ever after avoid it and hence the adage: "A burnt child dreads the fire." Which fact, in its application to our mode, and only of receiving knowledge, simple as it is, is actually worth more than all the theoretic and silly books I have ever read upon mental philosophy, which look to spiritual intuition for our knowledge.

The ruminating of a cow is an exact parallel with our memories, imaginations and reflections, and the gastronomic philosopher might with as much propriety teach that the cow's cud, when brought back to the mouth by rumination, was not from the external world, but innate, and the working of spiritual

agencies, as for our mental philosophers to contend that our ideas, when brought back by memory, reflection, association, or imagination, had not their original source from the external world, through our senses, but that they are spiritual and eternal emanations from God himself.

Some philosophers knowing it to be undeniable that a large portion of our ideas are through our senses and made sure only by experience and observation with a semblance of honesty, agree to split the difference by admitting that most of our knowledge is from the material world, but yet that there are ideas, as honor, obligation, gratitude, time, space and other abstract knowledge too refined for the gross senses, and consequently claim a higher origin, that of supernatural agency. A writer must be self-stultified who cannot see that these are things of mere relation, and as much dependent upon sense as the shadow is upon its substance. They are correlative, and consequently nothing but results. Honor is not a principle or a real and independent entity, but an attaché, a thing that qualifies something of real existence. But for the absence of light, there would be no darkness, but for good, there would be no such word as evil, and but for things genuine, there would be no counterfeits, and but for men with their sensations of pleasure and pain, which render them susceptible, there could be no good or evil act towards them. For, in the first place, they would have no real existence, and in the second place, there could neither be enmities nor friendships, and consequently no acts of honor, virtue or gratitude. These high sounding things, as virtue, honor, sympathy and gratitude, taught in our schools to be spiritual promptings and independent of our gross organisms, as certainly originate in our nature and condition in life, as any other quality, passion, or emotion belonging to man. Had not God interwoven sensibility into our nature, and given us certain appetites and wants, the greatest dullard must see that we could not administer to those wants, and consequently could not exercise

those high and noble feelings, so that after all, it will be seen that virtue, honor and gratitude, with all other kinds and human feelings, either towards God or man arise from the sensitive organization God has given us and the relative position he has placed us in, both in regard to our fellow-man and to himself. Similarity of organization for enjoyment or misery gives us a congeniality of feeling, and from this simple arrangement of our Creator, proceed all our sympathies and kind acts towards our suffering fellow-mortals. And thus, it must be admitted that as eternal and independent of man as may be those high sounding words of Chalmers and the spiritual schools, that no knowledge or exercise of such principles, could exist independent of man and his physical relations in life.

God himself, if alone in the Universe, could not exercise honor, justice, and kindness except towards space and duration, which are not subjects of honor, justice, and mercy. Duration and space are the only things truly eternal, for except in time and space God could not exist, but as they have no sensibilities, they are not the subjects of kindness, honor, or gratitude, as are the sensitive beings created by God himself. Ah, but still, they cry out that honor with its noble and kindred feelings, is spiritually eternal, and I still answer that if so, without percipient and sentient beings, they could never be known or applied. Even when honor is exercised amongst the subjects of honor, it is a creature of education that lives or dies according to the conditions and wants of man, and is in no two countries or ages alike. It is an honor for a Catholic to kiss the Pope's big toe, while to a Protestant it would be a disgrace. In regard to obligation, it has no independent or self-existence, but must attach to persons and grow out of circumstances, and consequently is as much dependent upon experience and the actual conditions of life, as any other event belonging to life. As to gratitude, it is truly a heavenly principle, yet by no means dependent upon

supernatural agencies to make its obligations known, for every creature possessing sensation is through that sensibility instructed to know how to act towards others, and upon this natural constitution of man is founded the golden rule "to do unto others as we would they should do unto us."

Thus we see that this vulgar sensation ostracised, because unworthy the association with the higher faculties so flatteringly and falsely called, is the living and active foundation of all good, and in truth—the mind itself—for without sensation there is no mind. Nothing more clearly shows divine wisdom and parental kindness than the intertwining of sensation into every fibre of our mental constitution. But those sacrilegious book-makers, "*plus sages que les sages*," have condemned God's economy as unwise, and beneath the dignity and high prerogatives and powers of mind which they have most shamelessly and arrogantly assumed to themselves. Without sensation we could have no love for God, feeling that he is our creator and protector, begets an obligation on our part to love and serve him.

Rewards and punishments are based exclusively upon sensation, for without sensation we could neither feel the joys of heaven, nor the pains of hell. If then, sensation be given for the enjoyment of the disembodied soul in heaven, as taught in the Book of God, I cannot see how those pseudo-gods exclude it from *their* books. In all our obligations and appointments we appeal to sensation as the arbiter of action. We will go or stay, or do or not do, as we may feel about it. Anger and revenge as well as love and gratitude have the same ever present and prompting guide: sensation or feeling. We say, a man has insulted us, or wounded our feelings or sensations, and we consequently feel that we should gratify, or soothen our feelings by revenge. Cowardice and fear also originate from feeling, and all governments are controlled by feeling whether in peace or war. In fine, sensibility or feeling is the distinguishing characteristic both of God and man, and the

only argument and hope for immortality, and grossly ignorant and boldly rebellious of heavenly authority must be the man who can call it low, base, brutal, sensual, and degrading.

The penetrating observer will find that the whole opposition to the doctrine of sensationalism arises from the fact that brutes have it in common with man. But as I have before observed, we should not tear out our stomachs and refuse our digestion, because they are possessed in like manner by the brute. When God has seen proper to bestow these powers and blessings, it should not be with man to condemn or pronounce vulgarity upon them. Job, of old, said: "Who knoweth that the soul of man goes upwards, and that of the brute downward." Tupper, as I think, before quoted, says: "What hath the faithful dog less than reason, or the brute man more than instinct?" I could quote a volume from Divines and other feeling writers, in favor of the brute's having an immortal soul, to reduce to utter shame and contempt those writers with conscience seared and foul, who profess to be above all sensibility or feeling for the sufferings and woes of other mortals. We are not satisfied with the patient and suffering toils of the poor brutes in contributing to our wants and pleasures, but we begrudge them the little God has given them.

There is a lurking envy and even malice often found in the hearts of modern professors of religion, who most profanely arrogate to themselves every gift of God, and thus placing themselves above the contingencies of mortality, and the doubts of futurity look down with scowling contempt upon the gross feelings of God's outcast and neglected creatures, both of brute and man. It may or may not be that God has from all eternity determined to force some of his children to heaven, worthy or unworthy, and others to hell, guilty or not guilty, but this is as sure as that there is a God in heaven, that if any tyrant on earth were to establish a code of laws, or a court to hang without a crime, and to reward and honor

murder, that the common sense and good feeling of mankind—gross and brutal as that feeling might be—would rebel against such inequality and base injustice.

I feel that it is a crime to disdain the natural and fixed laws of God, and to transcend the bounds he has set to human knowledge. For, if his revealed words be true, he looks upon all his works with pleasure, and as being of equal importance, and that he is to be found amidst his works on earth as well as in his celestial abodes, for God numbers the hairs upon our head, and suffers not a sparrow to fall to the ground without his notice. These visionary writers whom I have been combatting, remind me in their lofty and refined conceptions of the inebriate, who, in his tipsy joys, and bright and glorious conceptions, is lifted far above the vulgar and sober realities of life, and I think them as safe as exemplars and teachers of morality and religion as those superstitious monomaniacs. The heathen mythology and the legendary love of the darker ages were certainly entitled to as much respect and confidence as the metaphysical erudition of the present day, where men make Gods of themselves and divide their soaring minds into independent faculties and powers as numerous as the whole progeny of the Hindoo Gods. That our craniums have bumps like other bones, no anatomist will deny, but that they were all made for the purposes they are put to by phrenologists, no man of sense can believe, for every upstart in phrenology, like those in psychology, discovers his dozen new bumps, till the protuberances of the head are as numerous as those upon the surface of our globe. And from this vanity have the teachers of the science of mind run into the ridiculous extremes above related.

That a well organized brain is better than a badly organized one, cannot be doubted, and if phrenologists were to teach practically as do the Fowlers & Wells, and only to the extent for which nature has laid the foundation, much good might be done, in that simple and practical mode of instruc-

tion, which all can feel and understand. Speculative phrenology, on the contrary, like speculative religion, morality, and science in general, cannot be too much condemned.

The doctrine I shall next maintain in regard to the power of material stimuli upon the mind in forming the character of the man, will doubtless be shocking to the delicate sensibilities of those fancy writers, who exclude all objective influences from the higher spheres of intellectual knowledge. That material excitants, both from without and within, may generate some of the noblest traits of human character will soon be seen. The stimulus of the seminal fluid, for instance, will make a man bold, daring, honest and honorable, and the depriving of the man of it will make him cowardly, thieving and insignificantly false. This is a well known fact in medical history, resting upon the observation of thousands of cases. The character of the eunuch is well known and teaches more in the science of mind than all the imaginary books that have been written from the days of Plato to the present time; for as Comte justly says, "there has not, during all that time, been a single proposition agreed upon by the distracted and bewildered writers upon mind," while this proposition is as undeniable as it is prolific of important results. It is a key which, if properly turned, will unlock every secret of the human mind. In addition to the regular history of eunuchs, I will mention the case of Abelard and Eloisa, well known to the reading world. Abelard, one of the most renowned philosophers, divines and orators of Europe and the pride of France, was by his emasculation, almost demented and reduced to timidity and insignificance, so much so that instead of answering an adversary in a certain controversy, which he was ever wont to do in his brilliant days, he cravened down and sneaked under the pulpit. His desertion of his lovely Eloisa is a farther proof of a loss of love and gratitude as well as of intellect. Honorable love is as noble a trait as belongs to the human mind, and that it is begot by our animal organism, is as certain as any fact in physical science. For a man to love

a man and be wedded to a man is contrary to God's appointed order of things and for the propagation of the species he has offered ample inducement. All history shows that the seminal stimuli has a powerful influence upon the character and destiny of man, so much so that there has rarely ever been a daring general, bold orator or great and persevering intellect that was not dependent upon it. From the days of David and Solomon, who are fair examples, to those of Mark Anthony and Julius Cæsar, Cortez, Pizarro, Almagro, Bonaparte and Jackson, there has hardly been a conqueror of any note, who has not been so notoriously given to venerial passions as to be noticed in history, nor would any biographer herald such a trait in the character of his friend, were it not too well known to be withheld. Washington has been given as an exception, being contrary to the established order of nature, and in the face of facts reported by his companions in arms, we do not entertain his case as any exception to the doctrine here maintained. Washington had no time to loiter in the amourous wiles of seductive courts, for his early life was spent in privations, hardships, hazards, and depressing cares, and where no temptations were offered and no time afforded for gallantry. Besides, there are many men of ardent passions, but of powerful fortitude and resolution ample for an equipoised or paramount balance in the scale of morality. St. Paul, from his own records, was one of this class, being much annoyed by a thorn in his side, which nothing but the rewards of his eternal destiny could counteract.

We will find the same stimulus acting upon the great orators and poets of the world in all ages, but more particularly upon those of our own country, most of whom have been arraigned from time to time before the public in our newspapers, as Solomons and Cæsars in that way. It was said of Cæsar that he was the husband of every woman in Rome, and Napoleon, in his conversations with his biographers, Las Casas and O'Meara, who relate the fact, said that "he sometimes thought of Paris as Cæsar did of Rome, that he was the husband of all the women

in it." He, like George the Fourth of England, often went out in disguise and had his frolics in houses of rowdy resort. I know that Abbott, in his history, or rather his *Romance* of Napoleon, aims with a sordid sycophancy, to cover every fault, even the common frailties, incident to mortality. His hero, however, though not altogether mortal, became a prisoner, died and was not translated, but buried upon the island of St. Helena, which has marred in a mortifying degree his beautiful fiction.

It is degrading, to be sure, that man should be classed amongst animals, but God has placed him there, and we cannot sunder him without flying in the face of heaven, so that we must treat of him philosophically, as God has made him ; and in so doing, show that he in many respects bears a close analogy to the next in grade below him. There are many analogous principles to be found in common belonging to both brute and man ; and this procreative stimulus above named, operates as powerfully upon the brute in the development both of form and action. The stallion, the bull, the boar, and the chicken-cock, for instance, are strong, bold, and fearless, compared with the eunuchs of their race ; and when stirred by the seminal stimuli, they will run days and nights without food or rest, when, if emasculated, they would lie torpidly and tamely at their ease. There has been great improvement of stock upon this very principle, for every observing farmer now-a-days knows that by breeding "in and in," the seminal stimuli, like the constant application of any other specific stimulus to the same sensitivity, looses its effect and the stock degenerates, hence therefore, their custom of crossing breeds.

I have said that this internal and organic power is a key to the phenomena of mind, and will expose more fully the folly of all past philosophy which refers most of our mental influences to supernatural powers, than any abstract reasoning which I could adduce. Metaphysicians seem to have but two divisions in the phenomena of mind, the external or objective world, and

the mind which they call the subjective world. Now all our ideas that do not come to the mind through the outward senses and from the objective world, are referred to higher and more spiritual sources of interminable mysticism or what, in their own language, they term "a real, veritable and visible, spiritual world." Thus this religious fanaticism teaches that a large portion of the elements and powers of our reflective thoughts are from celestial spirits or whispering angels. Others, that our pure thoughts are furnished by an eternal phantasmagoria, or, as Plato had it in different language, they are species—forms or phantasms—the archetypes that have existed in the divine mind from all eternity, which distant time I take to be some considerable time before man, who claims those ideas, had any existence. I grant the lofty sublimity and overflowing beauty of these speculations, but sacred truth is so defaced and veiled by their mystic sublimations and spiritual refinings that there is nothing left in their attenuated forms visible and tangible for the mind to lay hold of or digest. It is like eating fog, which though etherial and far above the gross things of the earth, is so illy adapted to the organization God has given us that it can never sustain us or serve the practical purposes of life. Those doctrines, though pleasing to fancy, are so grossly and palpably false as to insult the common sense of man and provoke the reason which God has given him.

Fearing the reader may think I am burlesquing in my representation of the almost universal teachings of moral philosophy, I will make a short quotation from Dr. Reid's "Intellectual Powers" of man in confirmation of all I have said. In speaking of the doctrines of Aristotle and Plato which have been remodelled and rechristened, but not changed, and are now the popular hypothesis of the schools, he says: "These images or forms impressed upon the senses are called sensible species, and are the objects only of the sensitive part of the mind," (I do wonder where that part of the mind is which has no sense!) "but by various internal powers they are retained,

refined, and spiritualized so as to become objects of memory and imagination, and at last of pure intellection. When they are objects of memory and imagination, they get the name of phantasms. When, by farther refinement, and being stripped of their particularities, they become objects of science, and are called intelligible species, so that every immediate object—whether of sense or of memory—of imagination or of reasoning—must be some phantasm or species in the mind itself." Descartes changed the name of these strange things to that of ideas, and Hume, with more good sense and tangibility, to impressions. Thus we have seen how far a frenzied fanaticism may lead even great minds astray, and how dangerous it is to be governed by great names (great fools) and books of Utopian learning. All the errors in mental science, from the days of Plato to the present, and even back to that of Confucius and all other mystic leaders of the world, have grown out of our not understanding the laws of our own organism, and the vital and invisible functions upon which the mind is not only dependent for its mundane existence, but for its constant renewal and a large portion of its thoughts. The eagle, as lofty as may be his flights, has to return to earth for food and rest, but those aërial mystics float all the time between heaven and earth, and build their castles upon foundations as intangible and shifting as air itself. If, instead of looking up for every element of intellection, they would look down and within themselves, they would find, as I have said, that our ideas are first obtained through our senses, and that from objectivity, or the world around us, and when thus engrafted, literally grow into bark, branches, leaves, flowers, and fruit, while the roots spread far and deep by proper culture. The tree cannot grow and produce fruit without the materials which God has appointed to rear it from the very germ to its full maturity, and so it is with mind, that has a germ handed down from Adam—the first created man—yet it cannot enlarge or become intelligent but by culture and the materials

that must sustain it. This is the true nature of mind which is just as much dependent upon the elements of this world for its every idea as the tree is for its growth and fruit. As I have before illustrated, the mighty oak would remain forever no oak, or more properly without existence, but for the soil and the germinating elements around it. And as I have also shown in illustration of my position, the grains of wheat that have been taken from mummies found in the dark vaults of the pyramids of Egypt, three thousand years old, and have produced whole fields of wheat, would never have germinated but for the plastic and vivifying powers of objectivity. So also with the chicken, for instance, which but for the father would never have existed in the egg, and then, but for incubation, would never have come to the world. Yet it must be understood that those fortuitous agencies create nothing, for God in his power and wisdom placed the germ in all things which under his ordained laws were to bring forth of their kind. By way of further illustration we might say that the fire, elicited by friction from the cold wood and the spark produced by the collision of flint and steel, is no proof of the creation of fire, but simply the development of it by God's appointed laws. He has also seen proper to make the mind of man, the germ of which was planted by himself, dependent upon his physical laws, as the body or the vegetable kingdom, nor is it in the power of gilded books and arrogant pedagogues to contravene them. This must be granted, otherwise that the doctrine of transmigration is true, and consequently that it is the religious duty of Brigham Young's women—as he has piously enjoined it upon them—to bring forth as many children as possible, to accommodate those surplus souls that God has made perfect and set afloat without a habitation, and are only waiting for the bodies which those women have it in their power, by but little labor, to create. This injunction of the great and divine Brigham Young—the full-orbed sun of Mormon faith, and the controller of human minds—though greatly

ridiculed by our public prints, is in full accordance with the doctrines taught in all our religious schools, and to be found in almost every work upon mental philosophy, to wit: that the human mind is made perfect with all its ideas and abstract intelligence, and has no dependence upon the physical world, and thus it is that others have taught as well as Brigham Young, that souls are launched into the world, and go about hunting bodies just as a man would a house to inhabit for the time.

If we would confine ourselves to the abhorred task of reason and the vulgar realities of life we could not but see that the mind is born with the body, that it is as childish and helpless as the body, knowing nothing of good or evil, or how to support its own existence, that it is nurtured and reared to maturity with the body, that it is subject to the frailties and diseases of the body, and that it sinks to infirmity and superannuation with the body, and passes off from this stage of action with the body. Our senses, the only inlets of knowledge and the valid witnesses of the soul, have not made cognizable any influences other than the material world, and we feel that our spirits are buoyant by fullness of health, and that they are raised or sunk by prosperity and adversity. Spirits will make a wise man a fool, and laudanum will put the mind to sleep, while disease will set it raving or reduce it to melancholy and almost dementation.

My views here given of the analogy of mind and body are not for the purpose of inculcating the doctrine of the materiality of the soul, but to bring us to our senses, that we may see the fixed and eternal relation of things, just as God did in his first creation ordain them. I as firmly believe in the immateriality of the soul as I do in my own existence, yet the materialistic doctrine does not alarm or make me unhappy, for, be it material or immaterial, we know that it feels pleasure and pain in this life, it can do no more nor less in the next. It would be a safe and selfish doctrine with many, that all

sensation of the soul is to be extinguished with the death of the body.

But,

"Lost in earth, or air, or main,
Kindred atoms meet again! Glorious resurrection!"

We should not feel unhappy, either about mind or body, for that almighty power which brought myriads of glittering worlds from black chaos, and formed this vast and gorgeous universe, can as easily make matter as spirit eternal. Then let us not loose sight of God's sacred truth in vain search after the philosopher's stone, but put up with things as things are made, and doubting nothing evil, leave results to God himself. But the unstaid perversity and incorrigible vanity of man keeps him in perpetual strife against his allotment, and transcending the bounds of nature, seeks knowledge and happiness in the regions of beguiling fantasy. The number and nature of the refining and sublimating faculties that convert the raw materials of the mind into spiritual phantasms, is still a grave and unanswered question, but perhaps will be better understood when we shall be wise enough to tell what becomes of all the old moons when the new ones appear. Upon abstract philosophy, as Dr. Reid says, "many systems have been invented, and heated controversies kept up for ages past without anything satisfactory being ascertained." Dr. Reid, however, goes on to say that notwithstanding the wild theories and interminable disputations, that several additions have been made to the Aristotelean and Platonic doctrines of perception, but, as far as I can see, modern philosophy has only added ghost to ghost, and left the subject as formless, viewless, and intangible as ever. I am utterly unable to conceive of what they mean by images in the mind, for instance, what kind of image can heat, cold, sound, smell, or taste present? These are mere sounds, and absolutely without meaning. It may seem incredible to the unobserving reader that men of great intellects should write books founded upon such follies, and yet when he considers that

"Great wit to madness sure is oft allied,
And thin partitions do their bounds divide"

he will not be surprised that such is the case. Besides, if he will recollect that with his own mind, he has seen fashions that at first were formless and even forbidding which by time and the taste of others became beautiful, and that the voice and manner in a friend may be charming one day, and yet from disagreement and hatred disgusting by the next, and yet the person remain identically the same, and thus it is that all speculations, both in religion and philosophy, are subject to the whims of prejudice and the contingencies of fashion in whatever isms or dogmatisms we may have been taught, and the example of local churches, society, and neighborhoods in which we are reared or live, hence the necessity of watching the vascillations of our own minds, for history has shown that we are all monomaniacs, and that there is no form of religion too foul and deformed, or Gods too numerous or too corrupt for our sincere belief and humble worship.

We have but to refer to classic days to see that wiser heads than ours worship the most corrupt Gods that ever disgraced the name of religion. But of all the Christians in our country none so fully put in practice the doctrines of modern philosophy as our neighbor "Shakers," many of whom visit heaven in person, and converse face to face with God and the inmates of heaven, and particularly with General Geo. Washington, who has told them many things not to be found in the history of his life, and it is supposed that they will soon bring out a true history of that great man. Those of our Shaker brethren who do not go to the spirit-land in person after metaphysical phantasms, have trances, visions, and direct communications through invisible spirits, proving more fully than any teaching could do that the doctrines in our school-philosophy are true. Now these facts are not given by way of ridicule to our spiritual philosophers, but to open their eyes to their own extreme folly, for I cannot believe that any sen-

sible man out of the Church can have faith in such wild fanaticism. These people, strictly guarding non-intercourse, know by the rising of a rebellious member when the devil is near to tempt them, as they say he did Adam to enjoy Eve, they at once, with pious heroism, male and female, surround the old serpent, and the women flirting their petticoats in his face, "shew" him on, while the men with their brandishing rods rush him headlong down the Kentucky cliffs, and into the river he has been seen to plunge. Now as ridiculous as all this may seem, it controls the minds of many of our fellow-beings, who are just as sane as ourselves, and certainly by far more rational than many of our modern book-makers, whose minds are as celestially excursive as those of the Shakers.

The whole secret of the chaotic mass of folly to be found in the textbooks of our schools, is that the writers and teachers of mental philosophy are of the same family of fallible beings with the Shakers and all other fanatics, and that their minds are like theirs perpetually prone to transcend the bounds of reason by yielding to the delusive and elysian emotions of soul. If we will cast aside the wild vagaries of imagination, and sternly follow God's established order of things, our souls will be elevated in the true channel of knowledge, and be rendered invulnerable to the machinations of erring man. Sensationalism is the platform upon which the leaver must rest to move the world and set it aright. It is the foot-stand of the intellectual ladder that reaches from earth to heaven—yes, and the main-spring of the whole machinery of mind. The secret, as I have said, of all the erroneous teachings in the mental government of man, is in the internal workings of the mind. Feeling a number of recurring thoughts running through the mind, and being conscious that they are not the objects of sense, or more properly that they did not at the moment felt, as in the darkness and silence of night, come through our senses, some have referred them to spiritual communications from God, and others to etherial agencies. It may seem hard to believe, yet no

reading and intelligent man will dare deny that the greatest intellects of modern times have taught that there do exist eternal and immutable ideas which were prior to the objects of sense, and that they come to us contingently and independently of any established or fixed laws of causality. And this is the doctrine, I repeat, that has led mental science so shamefully astray, and cast an odium on the very name of metaphysics. Every phenomenon of mind may easily be accounted for from the internal workings of our animal organisms. For instance, when our bowels disturb us we dream of stooling, if hungry, of eating, and if thirsty, of water and drinking, and so with all our dreams, it matters not how celestial, for the ten thousand nervous disturbances within us when asleep will stir up by associations all and every thought we ever had. Where, then, the necessity of spiritual and prompting agents to direct us to stooling, urinating, or the innumerable other stirrings up of past thoughts and actions. It is simply the circulation of our nervous fluids instead of ministering angels supposed to creep through the dark windings of the nerves to the *sensorium communi* to whisper folly to us. Our hearts contract with great violence, and the fluids flow to and from it like the streams of earth to their great fountain, the Ocean, while digestion, absorption, assimilation, with the pulmonary respiration, and ten thousand other vitalizing and moving agencies are flashing like lightning corruscations throughout the living miracle independent of our senses and ungoverned by our wills. From this secret and unconscious source is prompted ninetenths of our mental exercises, and when morbid agencies assail those normal functions, mental derangement in all its varied forms may ensue. Many of our dreams that come true, and all the omens and prescience that man has, are from this source, and it is worthy of serious consideration how often we predict a spell of sickness, death, and other events. The incipient stage of a fatal disease may be preying upon the vitals, and disturbing the nerves and mental associations long before it is suffi-

ciently developed for external notice. These internal laws of the animal economy, which influence the mind in all its varied phases, have never been studied or understood, and why?—simply, as I have often repeated in this work, because the religious teachers of this world are in possession of all the schools, where generation after generation receive its false instruction to look without and far beyond this vulgar tenement of clay and its gross animal senses for all its knowledge and impulses of soul. To tell such teachers that a full stomach makes a generous soul, and that a dyspeptic stomach carries many a Divine with all his high-sounding but unavailing knowledge down to dementation and even death, will not stay their soaring fancies, but looking with contempt upon all gastric and physical agencies, they will still teach the doctrine of a special providence, and of spiritual influences over the health, and happiness of man. The loss of friends, and the melancholy examples daily before their eyes will not convince them that God's providence is not in his special visits and partial favors, but in his fixed and irrevocable laws, under which he has placed us, and that our ignorance of these laws is no plea of exemption from the consequences, as sickness, misery, and death. But still they run counter, by sedentary habits and by vain and delusive hopes, to every law of health, and still they cry: Lord save! The drunkard may, with equal consistency, and with no greater criminal presumption, violate the laws of his own constitution and cry: God save!

All the magnetic, mesmeric and psychological exhibitions arise from the internal laws of our constitution, and from the same source comes somnambulism and somniloquism, with the endlessly varied and fantastic emotions of soul. The mind may be likened to a mechanic's shop, where every material must first be made by God himself, and then come in through the senses or the doors of the shop, but when there, the workmen within, like the soul, can turn his materials to many shapes and put them to many purposes, and give them endless names, as chairs, tables

and bureaus, but neither the mechanic nor the mind has any power to create its own materials. Our senses are the only valid witnesses and legitimate arbiters of truth, for when they are locked up by sleep, our minds run wildly astray by internal disturbences, but awake the senses and they at once tell us that the feelings which possessed us a moment before, were not in the order in which they were originally received. The kindred relations and established order of nature, as first perceived, must be strictly guarded by the senses, or all our ideas soon loose their integrity and take the name of visions, phantacies and vagaries of endless forms. In mesmeric and psychologic experiments there is a partial mastery yet held by the senses, the imperfect sleep or stupor not being quite sufficient to check the nervous currents, but simply to confuse them, as in cases of somnambulism and somniloquism, where the subject both walks and talks in his sleep, yet cannot fully compare facts and detect errors, as when his senses are sound and fully awake. A man psychologized can both see and hear, yet the comparing power is actually lulled to sleep, so that when the subject is told it is raining, it is hot, it is cold, it is dark or light, and he will agree to it, and to throw a stick before him and exclaim it is a snake, and he will run from it. The word snake excites the former idea of snake, and, of course, alarms. This state of mind is similar to one with mania-a-potu, where the subjects sees snakes and other delusive objects.

The mind may also be compared to a violinist, who lives seperate and independent of his violin, but who cannot make music without it, and even if the violin be perfect and the strings be cut or broken, he cannot make harmony—and so with the mind, that may live independent of the body and brain which it inhabits, yet without the brain its instrument, and the nerves that vibrate and give tone and harmonious action, it could not develope and exhibit its powers to the world, and when the nerves be severed, or the brain concussed or depressed, the violinist is not dead, but his instrument is destroyed.

To confirm the doctrine I have aimed to establish, to wit, that all our ideas are brought to the soul through our senses, I will make but one or two short quotations from Upham's "Mental Philosophy."

"In the history of our original intellectual acquisitions the following is given in the Memoirs of the French Academy of Sciences for the year 1703, of a deaf and dumb young man in the city of Chartres. At the age of three-and-twenty, it so happened, to the great surprise of the whole town, that he was suddenly restored to the sense of hearing, and in a short time he acquired the use of language. Deprived for so long a time of a sense, which in importance ranks with the sight and the touch, unable to hold communion with his fellow-beings by means of oral or written language, and not particularly compelled, as he had every care taken of him, by his friends and relations, to bring his faculties into exercise, the powers of his mind remained without having opportunity to unfold themselves. Being examined by some men of discernment, it was found that he had no idea of a God, of a soul, of the moral merit or demerit of human actions, and what might seem to be yet more remarkable, he knew not what it was to die; the agonies of dissolution, the grief of friends, and the ceremonies of interment being to him inexplicable mysteries. Here we see how much knowledge a person was deprived of, merely by his wanting the single sense of hearing; a proof that the senses were designed by our Creator to be the first source of knowledge, and that without them, the faculties of the soul would never become operative."

Thus we see what Upham, though a servile copyist, has said at the close of his quotation, in regard to the importance of our senses. He is, from this single fact, worth more in the development of God's established relations in the laws of mentality, than all the trashy books that have ever been published; forced to admit the fact which I am striving to establish, that all our knowledge must first come through our senses. In Upham's

own language, as seen above, "the soul without the senses would never become operative." This is going very far, for a dull and modish mystic. A number of such cases, which powerfully appeal from idle hypotheses to common sense facts, might be collected both from physiological and metaphysical writers, in full illustration and confirmation of all I have said ; but presuming that the cases I have given with my varied arguments upon the subject of sensation and perception being both the substratum and ultimatum of all our external knowledge, will prove satisfactory to the reader, I will not trouble him farther with tedious quotations, except a single one to show, how our sensations and thoughts are stirred up and again brought before the mind by association.

The well known Chateaubriand, writes thus : "When traveling through the wilds of America, I was not a little surprised to hear that I had a countryman established as a resident at some distance in the woods. I visited him with eagerness, and found him employed in painting some stakes at the door of his hut. He cast a look towards me which was cold enough, and continued his work ; but the moment I addressed him in French, he started at the recollection of his country, and the big tear stood in his eye. These well known accents suddenly roused in the heart of the old man all the sensations of his infancy !" Were I not wearied with the subject, I would bring up many additional illustrations both from history and from every-day observation, in farther proof of the power of association, and the sixth sense as I call it, or internal functional agency in reproducing thought, if farther proof could be deemed necessary.

Thus we have seen that there is neither innate nor supernatural ideas belong to the natural mind, but that all knowledge first comes through sensation and perception, and that every after thought is produced either by association from kindred relations, or sameness of sounds, sights, touch, smell or taste, through the five senses or by means of our sixth sense, in other words, our internal functional excitations ; and further, that

these simple, unmistaken and unalterable laws, ordained by God himself, does away the necessity of whole chapters of extra powers and faculties, and the study of huge volumes of mystic and alchemic nonsense. Our gross ignorance of our own constitutions has given rise to swarms of licensed butchers and to innumerable contraband and self-styled imposters, of high and low degree, from faith-doctors, and patent pillers, down to urinary tasters and alaine smellers ; while the abstract and complicated teachings of mental science has kept mankind ignorant of their own minds, and sustained a despotic and oppressive hierarchy which has filched countless millions of money from the pockets of the toiling masses, who prefer to pay for a prescribed religion from man, rather than to obtain it from God himself, by a life of simple honesty and sincere piety. These are melancholy facts—yes, they are facts of the most lamentable grievous and portentous import ; for the exposure of which, I may look for the common lot of all who may attempt to sustain the honor of God, and protect the interest of man, by dethroning the pseudo-gods of earth, and correcting the abuses of society ; yet will I do my duty, by giving to man his true character, looking with the eye of faith beyond the confines of earth to a court of eternal and immutable truth and justice for my reward.

I cannot close this article without saying that I have as much respect for divines, politicians and physicians, as their craven and hypocritical flatterers, yet I cannot, as an observing man, but see it, and as an honest man, to make it known, that there is a sad and criminal amount of ignorance and dishonesty amongst them. There is not a politician in our land who will tell the people of their dissipated habits, and of the great sin they commit by selling God's greatest blessing to man at the polls, for even less than thirty pieces of silver, the price of our Saviour's liberty and life, in which cases the vender of votes is equally as criminal in the eyes of God, as he who betrayed His life. Yet where is there a leader of the people honest enough

to tell them of it. And more alarming still—where is the politician who will not bribe souls to their own damnation and to the ruin of their country. And a question I am sorry to ask is, where can we find the Divine in modern high life, who exhibits a concentrated, sincere, and humble devotion to the cause of religion? And where, O where, I with religious duty ask, can you find a professor in fashionable life, who does not set the worst possible example of costly dressing and of being foremost in every species of extravagance, parade and criminal folly? And who can say that we do not in our insignia of honor, and in our church paraphernalia view with the paradeful days of Papal power. Such vain glory may bloom but can never bear but the bitterest fruit which we all have tasted. I look back with horror upon the melancholy march of man through the dark and bloody ages of the past, nor can I look forward with any better hopes for the future. The bloody sword is unsheathed and crime is as rife on earth as ever. Nation wars with nation and man with man—the midnight dagger and the burglar's hands are bold in their daring deeds, while frauds and seductions have become the order of the day—brother cheats brother, and neighbor overreaches neighbor in his contracts, and shamelessly boasts of his smartness. Then blame me not, but for my fruitless efforts to correct these abuses in society. And now I close this article, with the hope that the Clergy particularly, who I have strove to improve and aid at every turn, will feel the same brotherly love for me that I do for them. This is my unfained feeling and humble prayer before the searcher of hearts and the final judge of all on earth.

VOLITION.

I WILL here premise that my reason for being more illustrative and lengthy upon the subject of will, than that of any other mode of mental action is that the world for woe or for weal has ever been governed by opinion or will, which is nothing more than the effect—forced result or sequence of opinion. And again, of all our feelings there is none so deceptive and that requires so much close thought as our feeling of liberty in the promptings and exercises of will. It is like fever, the actual existence and feeling of which every man is conscious, yet no one traces back the antecedent causes, or can, but by inference, detect the proximate or remote cause of such feeling. The cold may have been caught or measma breathed months before the sensible effects, and that in some remote region of which we are not conscious. A man in vigorous health may be conscious of his strength of muscle and boyancy of spirits, and yet unconscious of his internal and vital functions as digestion, assimilation, nutrition, and other remote but causal renewing powers The sun as it strikes our senses, is a little lamp that goes round this world to light it up, and it was once as universally believed, as free will now is, that the sun and starry heavens revolved around this earth which has the sensible appearance of being a flat and fixed surface. Heaven-born reason, however, has dispelled many of those time-hallowed but vulgar superstitious illusions, of a sacred consciousness. This feeling or consciousness of being free to will what we will, or do what we do, is of all other feelings the most deceptive and mischievous. That we can will what we will, and do what we do, is certain, or we could not will what we will and do what we do, but it is

equally certain, that we are no more conscious of nor have no more control over, the antecedent and remote agencies that causes the desire to do or not to do, than we have over the normal and abnormal conditions of our vital functions.

Much has been said and written for past ages in regard to the human will. The question has been whether the will acts under the influence of mortals, or in other words, the promptings of subject presented to the mind for its choice, or whether it has self-controlling power to act independent of all mortals. Various definitions have been given to this subject, and yet no agreement has been consented to by parties. Locke defines the will to be nothing more than "the ability to prefer or choose." In this I think all must agree, that it is simply the choice of one thing rather than another, for we cannot choose a thing contrary to our will, nor will a thing contrary to our choice. My position is, that God has so constructed us, and connected soul and body, that they have no independent existence here, and that they are as much under the laws of causality as his physical universe. But sever this glorious harmony of mutual dependencies from the throne of the great Architect, and this world in common with all worlds, now holding their courses in lawful obedience to the divine will, would become a wreck. In like manner would our animal organism and intellectual and moral dependencies upon the will of God become an entity or a non-entity as chance by chance might determine. To quote authority for and against this subject would make a large and profitless book, of abstract refinings and technical nonsense, and I will therefore introduce a few sentences only, from the pen of Sir William Hamilton, the greatest and best of modern and Christian philosophers.

"Will, they hold to be a free cause, a cause which is not an effect; in other words, they attribute to it a power of absolute origination. But here their own principle of causality is too strong for them. They say that it is unconditionally

promulgated, as an express and positive law of intelligence, that every origination is an apparent only, not a real, commencement. How to exempt certain phenomena from this universal law, on the ground of our moral consciousness, can not validly be done. For in the first place, this would be an admission that the mind is a complement of contradictory revelations. If mendacity be admitted of some of our mental dictates, we can not vindicate veracity to any. If one be delusive, so may all. '*Falsus in uno, falsus in omnibus.*' Absolute skepticism is here the legitimate conclusion. But, in the second place, waving this conclusion, what right have we, on this doctrine, to subordinate the positive affirmation of causality to our consciousness of moral liberty—what right have we, for the interest of the latter to derogate from the former? We have none. If both be equally positive, we are not entitled to sacrifice the alternative, which our wishes prompt us to abandon." (Page 586.) "How the will can possibly be free, must remain to us, under the present limitation of our faculties, wholly incomprehensible. We are unable to conceive an absolute commencement; we cannot therefore conceive a free volition. A determination by motives can not, to our understanding, escape from necessitation. Nay, were we even to admit as true, what we can not think as possible, still the doctrine of a motiveless volition would be only casualism; and the free acts of an indifferent, are, morally and rationally, as worthless as the pre-ordered passions by a determined will. How, therefore, I repeat, moral liberty is possible in man or God, we are utterly unable speculatively to understand."

Thus we see in accordance with my position, that in the above language "it is impossible to conceive of a free volition," and again, "how the will can possibly be free, is to our faculties wholly incomprehensible, and the reason he gives is truly philosophical, "that we can not conceive of absolute commencement," that is, the beginning of the series of causes that unavoidably brings about the result. This argument, in a word,

incontestably confirms that of Jonathan Edwards, the greatest of Divines and the most powerful of reasoners : "that nothing can not produce something, and as we cannot, therefore, see how those volitions came into existence save by the promptings of motives, of which we are subjects, from hour to hour, we must trace back along the chain of causality, how one link, or will, has got up and moved another will, in infinitum, and as the last will is not a self-created being from nothing, but had a prior cause, cannot but be a result of something, therefore not free."

Upham, in his "Mental Philosophy," page 265, when speaking of mental emotions, writes as follows : "We are at first pleased or displeased, or have some other emotion in view of the thing, whatever it is, which has come under the cognizance of the intellect. And emotions, in the ordinary process of mental action, are followed by desires. As we cannot be pleased or displeased without some antecedent perception or knowledge of the thing which we are pleased or displeased with, so we cannot desire to possess or avoid anything, without having laid the foundation of such desire in the existence of some antecedent emotion. And this is not only the matter of fact which, as the mind is actually constituted, is presented to our choice, but we can not well conceive how it could be otherwise. To desire a thing which utterly fails to excite within us the least emotion of pleasure, seems to be a sort of solecism or absurdity in nature : in other words, it seems to be impossible, from the nature of thing, under any conceivable circumstances. At any rate, it is not possible, as the mind is actually constituted, whatever might have been the fact, if the mind had been constituted differently."

Thus did this author, in one of his lucid moments, argue the case justly. But soon did he, like Hamilton, craven to the cry of fatalism, and abandoning sacred reason, fall back into the interminable vortex of superstitious mysticism—a divine conscience.

It is to avoid the Gorgan phantom, this scare-crow word fatalism, that authors have traiterously abandoned the sacred Laws of God, grounded in our constitutions and in the kindred and causal relations of all things, and thus reduced mental science to that contempt which in its present dark and vacillating condition it justly deserves.

To reach the throne of our Creator, through his unerring laws of causality, is to break from the strong bands of clerical authority, and hence it is taught by all theological institutions to be dangerous in its tendencies. And hence it is that our teachers and preachers cry out skepticism, and hold that a divine mysticism, which has distracted the world and caused brother to drag brother fiendishly to the stake, is the only sure and tithing faith for the duped and demented masses of mankind.

Astronomy was to destroy the Bible faith, and therefore to be kept down, in darkness and doubt.

The science of geology was to contradict the mosaic account of creation, and a true and kind-hearted morality, as founded upon the harmonious laws of our own constitutions, was to be stifled by the many-headed monster, superstition, and human idolatry that creates innumerable leaders, and calls and livings for all.

But to proceed :—Every rational being acts with a view to some end, and his desire for this end is just as certainly the exciting cause, of will and action, as the moving of a body is the result of something that moves it, and the contraction of the heart the effect of the stimulus of the blood within it. I can no more conceive of a will begetting itself than of a child begetting itself. Both require parents, and those other parents on and on through the series of ages to the first man, Adam, from God's own hand.

We may as well look for new spontaneous and self-created animals, in violation of Jehovah's harmonious order and causal dependencies of all things as to grant the accidents of self-

creations of the human will. I hold that nothing can act before it is,—that is, when it is not and where it is not; and it is equally absurd to admit that the will can create itself or move itself without an antecedent existence, or something that causes it and brings it forward. To say that the will is very different from other things, and that in its own fiat, and self-creating power, it can bring forth without a parent, can act without a motive, choose without a choice, and prefer without a preference, is to talk nonsense, and say nothing in support of such miracles. All things are different from each other,—no two in the wide world alike ; and yet they have their laws stamped upon them from creation, that under certain conditions each shall bring forth of its own kind. Every thing in God's boundless universe is "sui generis," and in other words it is what it is and nothing else. And the myriad of ideas that are impressed upon us are linked results of those objects. It is from the necessary existence of these laws that the mind can regularly step from effect to cause, on and on, to the existence of a God. And it is this, and this alone, that enables us to infer the future from the past, and to know that we are identically what we are, and not by whim of causality, another from day to day. Fearing that I may be accused of unfairness in my quotations from Sir William Hamilton, who, when reasoning as a philosopher, not only grants but with the hardihood of true inductiveness, vociferously affirms all I have or may say, I here acknowledge that he to escape the consequences of truth like Galileo, cravens to the unfounded and mischievous dogma of Christian writers, that the doctrine of Necessity compromises good and evil, and destroys future rewards and punishments. So that after proving demonstratively that the will is under the laws of Necessity, and going so far as to say that it is impossible in the nature of things that it should be free, he having no argument in the negative, gets out of the dilemma by bringing up a lying witness to disprove all his own arguments, as he says himself

"unanswerable, and the contrary of which the human mind is absolutely incapable of conceiving." After all this, however, he closes his remarks by marshalling an empirious and paramount consciousness, which declares that we are free agents. And thus it is that we are to prove all things by faith, and not by reason. But it will be shown elsewhere that this thing of faith or conscience is a lying scund—a mere parasite—a creature of circumstances, and that we have more false faiths in the various religions and opinions of the world than true ones. But to be done with faith for the present, we will return to the argument, upon which alone a rational and lasting faith can be founded.

All actions proceed from definite and uniform laws, of our unavoidable nature, and just as rational would it be to affirm that the results or effects of will are free as that the will itself is free, as it must be the subject of something that operates upon it changing from time to time, and causing it to be identically what it is. The muscles are free to act, yet forced to act in obedience to the will, and the will itself is free and yet forced to act by the impulse—its antecedent and prompting power. The billiard ball in like manner is free to act when struck with sufficient force by another, and this may strike and freely move a third, and so on. But when we look back, we will find that the motive put the first will in motion, and that the mace or cue put the first ball in motion. As well might we attempt to think without an object of thought as to act without a motive to act. There is a fixed and uniform relation between motive and action empirious and indissoluble as the connection of cause and effect. It is a law of mentality that the desire is always prompted by the motive, and deed will always follow the desire, and here I make my stand-point in this long agitated and perplexing controversy: one party has ever contended for what is vulgarly called the freedom of the will, while the other party that it has no freedom of action save from an antecedent and propelling power. Both are

right, and both are wrong. Each according to their own meaning of the word freedom, and I think that my position and explanation will satisfy both parties of the fact. When asserted by a free-willer that we can do as we will, see proper, or dispose, choose, prefer, desire, have our inclination, or mind to do, he is right; and why? Simply because we witness the unvariable result; the deed in accordance with a mental law, as before stated, following the desire.

Let us now, by familiar example and by the observation of common sense, test the thing and see how it will work out. The free-willer says exultingly to a necessarian: it is folly, sir, to spend your breath in the advocation of a cause so repulsive to my intuitive convictions. Why, sir, I am now sitting and desire to rise and walk, don't you see I can do it, and look here, I willed to extend my arm, and now to flex it, and it is done. Truly it is, and all according to the will or desire so to do, and here rests my strong position against the freedom of the will, as understood in vulgar parlance. For example, one man says, the sun rises and sets, and another denies it, they are both right and both wrong, each according to their own meaning of the word. The sun, as it strikes the senses, and as commonly understood, rises and sets, yet strictly and astronomically speaking, it does not. The sun being actually a fixed centre, and its apparent motion round the earth nothing more than the earth's diurnal motion on its own axis, thus the parties did not fully define their position. Books upon books might be written upon the mistake in the meaning of a single word or sentence, as has been done upon the word, freedom of will, one party affirming, and the other denying.

If we could voluntarily act contrary to our desire or will, then, indeed, would we be free, but so long as we are forced to act in accordance with the promptings of the will or desire, are we under the law of necessity, or, in other words, our unavoidable nature, for there is not a being on earth, brute or human, but what is endowed with a susceptibility of pleasure and pain.

from which necessarily arises desire and aversion, and consequently will to do or not to do according to circumstances. Thus it must now appear to every reader that there is no rational possibility of a denial, but that we can do as we will, please, desire, or see proper, and, moreover, that such is the fixed and immutable relation or tie between desire and action, that no man can voluntarily act contrary to his will or wish so to do. This indissoluble link, then, between the desire and the deed, being established, it only remains to show how this will, the cause of all human action, is got up, and whether it be a self-created, self-controlling and independent entity in violation of all the laws and causal dependencies throughout God's universe, or a fated link in the immutable and eternal chain of causality. Will is not a real, substantial and lasting entity, any more than a shadow, which has no existence seperate and apart from its substance, or fever, or any other condition of system that depends upon its cause. Love, though powerful even to death, cannot exist seperate from the object of love that begets it, and may be transformed by the force of circumstances to hatred, and so with all our other passions and emotions, which rise and sink for ever like the ripples upon a troubled stream, one hour placid and the next perplexed. These ripples cannot beget themselves but are produced by external causes, and just so it is with all our desires, passions, and emotions of soul, which succeed each other like waves of the ocean, rising and subsiding by the renewed force of circumstances. We hunger and desire food; we thirst and desire water; we are kindly treated and love the object, cruelly treated, and hate it. If cold, we approach the fire, because pleasurable, but if we get into it we seek to escape, because it is painful, and just so it is with the myriad feelings and consequent actions throughout life, each and every object producing its specific effect upon our sensibilities, just as plainly as vinegar tastes sour and sugar sweet, or that calumel purges and tartar pukes, simply because God has so ordered it. This

is the doctrine of fatality or necessity over which man has no control, and from which there is no escape, but by subverting the mandates of heaven and the eternal fitness of things.

A man to know that he acts from the strongest motive at the moment he does act, has but to feel his own regrets at past acts of his life, and farther to see his friends even commit suicide to avoid a long life of hopeless degradation and misery, from irrevocable deeds which he would not for the world now commit. Every passion and emotion of soul, from the fondest love to the fellest hate, and from the purest feelings of philanthropy to the sordid grasp of venality, has its motive object that as certainly begets the will as that the parent begets the child, and the cause its unavoidable effect. Thus it will be seen that the motive begets the will, and the will begets the deed, and farther, that as the motive is prior to and independent of the will, the will can no more create the motive or author of its being, than a child can beget its parent, or an effect create its cause. This, then, being a settled point, we will now illustrate how it is that there can be no will without a choice, and no choice without an object of choice, and as this object of choice prompts the will to choose, such will cannot in the nature of things be free. For example, we come to a precipice of a thousand feet, to the ocean or to a great river; these objects create a desire or will to avoid them. We find a treasure in the road, and at once there is a will to pick it up, or we are cold or belated, and see a fire, there is a will that moves us to it. We are in bed and wearied with one position, there is the will to turn this way and that way, or stretch ourselves out at length, as ennui may prompt the will to do. We sit down to eat, and this dish, that dish or other may become the motive to action, and thus many wills be created, and the many muscles of cutting, eating, and swallowing put into motion. In dictating, in writing, the hand obeys the will, and executes its myriad desires to the letter, but the subject of all this writing and the object to be obtained was the author or

parent of every thought and action, for it must be seen that we cannot think without an object of thought, nor write without something to write about. It has been said that in as much as all men do not act identically alike from identically the same given motives, that the will must have some liberty aside from its motive, but a slight observation of facts will show that this objection to the doctrine of necessity is a shallow and glaring shift, unprotected even by the shadow of science. We might, with equal propriety, say that digestion has a liberty, and is not governed by necessary laws, because the same food does not equally agree with, or act alike upon all men. Medicine that claims no powers of volition, sees proper like the will to act very differently upon different persons. A given quantity of spirits will intoxicate one man, and not be felt by another, and more than this, it will make some furious and others friendly, shewing plainly that it is just as free as the will to act by its own whims. A bubble of wind in the bowels may unconsciously so act upon our nervous sensibilities, as to give us sleepless and thoughtful hours, and often leads the mind to deep meditation and solemn devotion. And more than this, such gaseous excitations, as vulgar as they may seem, may, during the silent and sleepless watch of night, fill the mind with a most beautiful and poetic strain of imaginations. Females, thus affected, will laugh, cry, sing, and pray almost in the same sentence. This form of neuralgic influence is called *globus historicus*, because the mind gives the feeling of a globe rising up in the throat, that threatens instant suffocation and great alarm. Even beggars have discovered the philosophic fact of the gastric and dietetic influences upon man, and that a full stomach makes a generous soul, so that they never call for alms upon an empty stomach.

These things I mention to illustrate how wonderfully the mind is wrought upon from without as well as from within, and a volume of such secret and unobserved agencies from our physical organism and internal stimuli might be given to show

that those operations of the mind not depending upon external objects, and consequently called by authors intuitive thoughts, divine monitors, angel whispers, and such like mystic powers, but I will give only one more prolific source of mental development. The annals of medical science show that the most intrepid heroes, and generous souls have been produced by the seminal stimuli, and that quickly may such souls be reduced to cowardice, roguery, and insignificance, simply by emasculation, and history shows that the most eloquent orator, profound philosopher, and divine in the world was instantly reduced to dementation and purility in this way. We may run through history from the days of Solomon and David, Cæsar and Mark Anthony to Napoleon, Jackson, Clay, and Webster as well as all others of great note, for the confirmation of this fact. We may also by analogy refer to the stallion, the bull, the boar and rooster for the powerful influence of internal and corporeal stimulants. The mind, I have said, is a unit without any of those powers, faculties, and complicated divisions given it by routine copyists. But is simply susceptible of endless modes of action from the impress of objects from our outer senses or from organic and internal emotions. Nor can the mind act upon itself, any more than a will can create itself, or the mirror create the pictures it reflects, the paper the characters written upon it, or the wax the endless forms that may be stamped upon it.

I have said the mind can not act upon itself, nor has it any more power of self-development than the seed put in the ground to be acted upon by the soul, and the nourishing and vitalizing elements around. The soil has no knowledge of anything, not even the alphabet of its own language, till impressed upon it. Neither mind nor body have a self-creating or self-sustaining sovereignty, but are both subject in common with all created things to the universal, fixed, and fatal laws of causality. Fever does not exist in the system, but is the product of a cause acting upon it, nor is the rusty nail which produces lock-

jaw, any part of it. Ideas, in like manner, are not inherent in the mind, but are the mere results of things known operating upon the mind, and intelligence is consequently as much a conception and impregnation of the mind, as the child is a conception and impregnation of the body, or the growth of anything something actually acquired through the agencies of the vital functions. All are therefore effects, and as effects must have their causes. They are not the authors of their own existence or the first moving link in the chain of causality. In plain truth, every action, change and product throughout the universe, short of divine sovereignty, is an effect. We speak of causes, but these causes must themselves be effects, as the father though the cause of his son, was himself the product of an antecedent father, and consequently an effect.

The cause of original thought is not inherent in the mind, but like love and hatred, in the objects beloved and hated. Why for instance does a man not fall in love with man, and marry him instead of a woman, simply because the will-making cause or motive power is not in the mind, nor in the man, but in the woman, that no authority short of God can alter. This is a fatality of God's own appointment, and no quibbling writer can write God out of his rights. But the question may be asked, why did such a man fancy such a woman, and the simple answer is that he had a will so to do, and could not do otherwise, the motive will or cause being in that particular woman. Yes, but she is not to me an object of love, but is disgusting; true, but a dog will leave a bed of roses for a rotten carcass, simply because it is his nature so to do; the cause of choice or motive power being in the object chosen. But could he not have married another woman, if he had chosen to do so; certainly he could, and could not have done otherwise, and yet it was impossible for him to do so under the circumstances, because he had no will at the time so to act. A man could as easily make a good bargain as a bad one, if he had a will to do so, and save himself many sore regrets, but I ask the honest

thinker to say whether the present circumstances of the moment did not beget the will for a bad bargain. To farther show the controlling influence of motive over the will, and demonstrate that the will does not beget itself, I will give an additional case. Suppose, two boxes, exactly like in all appearance, be presented to the mind for choice, but one is known to be filled with rich jewelry, and the other empty. Now the mind will be in equipoise suspense, and no choice for the moment can by any freedom of the will be made, but let it be seen or said, in this box are the precious diamonds, and how quickly does that box beget the will to take it. These are simple and undeniable facts, showing demonstratively that in every case there must be some motive or impulse which excites the will. Vanity, ambition, love, hatred, gain, and ten thousand other causes of human will and action are found to have their governing influences over the human mind. When I say to a man, he cannot raise his arm, and he in triumph and defiance does so, my voice and the ambition excited that will, which otherwise would never have existed.

Suppose a jet-black object be presented to the eye, could a man, if he had a mind so to do, will or believe it white? most certainly he could, if he had a mind to do so, but here as in all other cases it would be impossible for him to have such a mind or will without the ability to change the object itself, that begets the will. Suppose again, that a Catholic say to a Protestant, if you have a will, you can believe that the holy faith of the Pope to be the only true religion on earth, and if you do not, you shall be put to death, would this, I ask, change his honest convictions, or would it give him a will to hate his cruel and unjust oppressor. These facts should, surely, give us a more brotherly tolerance and kind forgiveness for each other's opinions, which I teach to be as variant and unavoidable as our physical and mental appetencies.

I have thus somewhat digressed, in order to occupy the whole of the ground, and in some instances have thought it

well to pass over it more than once, in order to fix the ground-rights more fully upon the mind of the reader.

There is no subject that can engage the thought or fix the conviction of mankind, so firmly and so universally as the consciousness of being able to do as we will or please, and the fault of necessarians heretofore has been to oppose this self-evident fact, for certainly we can do as we please, and cannot, to save our lives, voluntarily do otherwise, and yet this granted fact does not derogate in the least from the laws of necessity, but, on the contrary, shows the fixed and indissoluble relation between motive, will, and action. The motive having control over the will, and the will over the muscles. The deception here is that we only feel the last two links in the moving chain, which are certainly free to move, or they would not move, but we never look back to the fixed and antecedent links that necessarily moves the last series in that chain. If it be said, that the will is not material, and, therefore, exempt from the laws of dependence or necessity, I answer that an agent as potent and productive as the will must have an existence, and whatever has an existence, must have come into existence, and as it cannot have created itself before itself was or had an existence, it must of positive necessity have an immediate antecedent or cause that excited it for the occasion, and shaped it to suit the occasion, or it is uncreated and self-existent from all eternity. If the will's self-existence from all eternity be assumed, it must be a definite character, that is, it must be what it was in the beginning, and nothing else; and if of this identical character, it can no more alter itself, or shape itself to the emergencies of life than it can create itself. Then how, I ask, will this gratuitous assumption of free will apply to the uses of life. From day to day, hour to hour, from minute to minute, are our actions called for, according to the necessities of our nature, and this unchangeable statue of an eternal will cannot apply or serve our wants. It is easy for the common reader to see, that if God were created, that as certainly as the

mechanic is superior to his work, would God's creator be superior to God himself, who, we affirm, has no superior. It is equally axiomatic that God cannot have created himself, as to do so would be to suppose a thing creating itself before it had itself an existence, which is the same as to say that a thing can be and not be at the same time, or that it can act when it is not and where it is not. Many Divines have gone so far, and most truthfully so, as to say that God has not given to the mind to conceive how he could himself create something from nothing, and, hence, that it is most rational to suppose that matter or the materials of which he has formed all things, was self-existent, co-eternal, and co-extensive with himself. Then, having taken from God a self-creating power, shall we impiously assign to the human mind, a created being, a power superior to Jehovah, a self-creating and self-controlling power, in defiance of the laws of providence, and against all motives for good or evil.

This is the naked and ridiculous position of a free-will, for, if not governed by existing causes and wants that hourly assail our sensibilities from without and within, it must in defiance of all these potencies create its own causes. Thus must an effect create its cause contrary to every principle and law that sustains the harmonious universe, and leads us step by step through the unerring paths of causality up to the throne of God, the first and only cause of all created existences. Reader, if you will but think for yourself, these things I relate to you will be too plain for the waste of words. They are God's own ordinances, written upon the tablet of every mind, and where not defaced or obliterated by early prejudice or obscured by scholasticism and learned nonsense, stands out in bold relief. I ask my reader again whether he does not know the fact that the only knowledge we have of our creator is from his natural and immutable laws, in other words, the unerring book of nature, his first revelation, not written in Hebrew, Greek, or Latin, but in a language simple and suited to all nations, con-

ditions, and ages. This may seem a startling fact to the ignorant, who have been deluded by theological mysticism, yet it is ennobling to God, and glorious in its results to man, and though not investigated by the lower orders of the clergy, is advocated by the more noble and elevated souls, who, bursting from their clerical closet as the eagle from his dirty cage, seek God in a purer and higher sphere, far above the fettering dogmas and bewildering enigmas of the Church. In the knowledge of truth, and with a sincerity of heart, I appeal to every Christian and Bible reader to answer me with an equal eye to truth and the honor of God, whether he has in any instance, in scriptural record, given a single argument for the existence of himself. In all cases, without exception, the position is assumed that there is a God, and where there is a shadowing forth by reason, the appeal is to those very laws of nature written in his first book of revelation (nature), which was intended to, and does incontestably, prove his second revelation. His natural revelation gives us a knowledge of his works, and through them of himself, while his supernatural instruct us in our moral duty, and our devotion to him. But think of these things, and then how the world has been governed by opinions, and then again how those opinions have been formed by assailing and unavoidable circumstances, and you will be better informed, and thus qualified to aid in the great cause of interlection and of human happiness. The serpent, by assiduous and wily means, tempted or persuaded Eve to the conviction of impunity, and in the indulgence of this opinion, mankind fell. From that hour to this, all the acts of individuals for woe or for weal, and the aim, the end, and the mighty result of combined powers in bloody struggle, have all been from this one omnipotent, yet simple thing, called will or opinion. And what is opinion? It is what every man feels, and yet finds hard to define. What gravitation is, or any other ultimate fact. no man has known, not even Sir Isaac Newton, yet from its gentle hand upon the falling apple he traced its laws on and on

through regions far and spheres sublime, and there saw its mighty grasp on whirling worlds. And just so with opinion, which is a simple impression or conviction forced upon the human mind by assailing and insidious influences, over which we have no control, and the modus operandi, of which we know but little, yet we can trace its results from the gentle smiles of the little babe to the scowling and bloody passions of those monsters of the inquisition. For the moral training and happy government of man, then, it is all important that we should understand the laws of mind, by which those opinions are formed and controlled.

That our minds are inclined by something that inclines them, cannot be denied, and to suppose a volition counter to the prevailing inclination, is contrary to all experience, so that our volitions cannot be free and independent of motives, or those causes inclinations. It is by the laws of necessity alone, that we can know the certainty of any thing physical or mental. If the mind be left to chance the study of it, and the infering a man's future conduct from his past character, is all in vain. And why lecture, preach, or teach, if these impressions are not to influence the mind? The law of necessity is nothing more than the law of God, established to make all things sure. It is nothing more nor less than that indissoluble relation between cause and effect, and but for the full conviction of all mankind in the fact, and his reliance upon it, all transactions of life would cease. Why eat and drink, or cultivate the soil, hoping to be sustained thereby, but from our confidence in the doctrine of necessity; and why offer rewards and punishments, or set examples to good and evil, if there be no necessary connection between these things and the convictions of the mind. We can as certainly anticipate the operations of the will, when temptations are set to excite it, as we can the products of our crop, or the explosion of powder by the touch of the spark. It may not always succeed from unseen and counteracting causes, nor may not powder always explode, being wet or otherwise imper-

fect. The chemist, though acting upon the necessary laws of science, is as often disappointed in his results from the endless and unseen counteracting influences, as the man well acquainted with human nature is of the anticipations of his results. The physician, in like manner, is constantly perplexed and disappointed in the sequences of his prescriptions, for though calumel be a purgative, and tartar will puke, calumel may vomit, and tartar purge, from some necessary existing, yet unseen condition of system. Constitution, temperament, and disease that blunts or sharpens the sensibilities, and a thousand other causes from without and within, may intervene to disappoint our anticipations, and yet the laws of mentality are just as certain as those of matter, wherein we are also as often disappointed. If a rock be cast into the air, the law of gravitation will certainly bring it to the earth, yet it may lodge upon some intervening object, and not fall so in the like manner; if you offer a miser two dollars for one, the law of motive will certainly control his will to take them, but should a suspicion intervene, that there is a trick in it, he will not do so.

These are no exceptions to the uniform laws both of mind and matter, but the very proof of it, each counter-acting law producing its legitimate effect. A feather may start in a direct line in the air and yet be driven in a thousand whirls and zig-zag directions; but in every motion it has a definite cause. So it is with mind: it may be carried here, there and elsewhere, just as motives may be presented of this, that, or the other strength. A man may start to a designated spot and yet be driven from that spot in various directions by the cry of fire, of murder, and other deterring attractive sounds or sights. Here were no self-creations of will which was produced by ample causes over which he had no control; and this will be found to be the case in every action throughout life. The will or desire is invariably excited either by external or internal causes, and the action will as infallibly and unavoidably follow the will or desire to act, as the will itself follows the mo-

tive. Why then talk of a free will without motives in such case any more than the freedom of the billiard ball to move without a cause, when struck with sufficient force to move it. If the ball, when struck, had the feeling that we have, it would at once declare its freedom to move, as we do when we feel the stroke or liberty given us by the will or desire to move. This might seem to a careless reader a surrender of the point. But not so, for I have previously granted that the action or motion (for there is no action without motion) is not only at liberty to follow or proceed from the will, but is forced to do so, and is just as much under the law of necessity, as is the ball under the law of the infringing power. Let common sense and the universal unity of action in the will decide whether the deed does not invariably follow the desire or will, and as previously stated the will itself is the unavoidable result of an antecedent and causal motive. I will to sit, I do so ; I will to rise, and do so ; I will to lift my arm, and I do so ; and will to lower it, and it is done. The action quickly following, and being a forced result of the will, as the moving ball is the forced result of the willed ball that operates upon it. To be plain, I ask, whether any man ever did an act contrary to his will or desire so to do, and whether he can conceive it possible to voluntarily do a thing which he at the moment does not want to do.

It is a common and silly remark that we do many things which we do not want to do, which must be seen to be a glaring inconsistency and a gross solecism in language. I will give a few striking examples to show the fallacy of this position. When a man goes to the stake voluntarily for his religious opinions, it may be said that he dies unwillingly and without a motive. But this, when investigated, will be found to be false ; he, having a motive stronger even than the miser, who exchanges one dollar for two, for he exchanges temporary torments for eternal happiness. Again, we set ourselves up to be shot at in a duel, or walk to the gallows voluntarily to be

hanged, which, when understood, constitute no exceptions to the necessity of will.

It may here be taunted then, that we must prefer death to life. But not so, we are forced to the gallows by the unavoidable laws of necessity, from which the poor will, this non-caused and self-created being, has no escape. We walk to the gallows like a man, rather than be dragged there and hung like a dog, and we prop ourselves up to be shot at in a duel in order to escape a greater evil: the blighting clamor of cowardice and disgrace. The man who commits suicide weighs his motives, and prefers instant death to a long and lingering life of hopeless misery. I introduce those graphic cases to show that the mind is the subject of circumstances or motives that surround us and force themselves upon us from day to day, and that it has no power to create, annihilate, or alter these motives that beget the will and force it to action. To test the sovereign power of this non-caused cause, this deceptive sound, this wonderful thingless thing, called will, let us exercise it awhile, and see what it can of itself do. Can it create a desire or will? No; because it is itself a desire or will, and not a cause, but a result; not a principle, but an agent; the mere creature or menial of a motive. Can it create a thought? No; nor get rid of one. Can it soothe a pain? No; nor cure a fever. Can it put us to sleep, when restless and worn-out upon our beds? No. Can it make a blind man see, or a deaf one hear? No. Can it create a single idea? No; no more than it can create a world. Then, what can it do more than move as a fated link in the adamantine chain of mental causality—the first link of which is held by the hand of almighty power. And could this pigmy will sever it from its divine and harmonious dependencies, all would become a shapeless and melancholy wreck. In testing this creative power or inventive will a little farther, we will see that it cannot call up a single idea that has not already been impressed upon the mind, through our senses by the external world.

Nor can the mind by any power of will even call up those ideas at pleasure that have once been before the mind. We are apt thoughtlessly to say that we can think of any thing or idea we may will to think of. I think of London or of Paris, for instance: yes, but London and Paris were in my mind and the objects of thoughts, or in other words, they were thought of before I could name them as objects of thought.

One may say I can see any object you may name within the sphere of my vision, which is true, and more than this such person with open eyes could not to save their lives, avoid seeing. I might say to a man: "Now, think of heaven;" and he can not only do so, but cannot help doing so. My voice having put heaven into his head, a name or thought that otherwise could not have been there, and consequently could not have been thought of without being there. A person may affirm that they can think of what they please, or name any person they may see proper; for instance that they will name and think of Washington; but here as in the other case Washington was thought of before they could name him as the object of thought. Now, all this is as simply and plainly true as it is possible for any proposition to be.

But reflect upon these facts for a moment, and you will see how impossible and how ludicrous the position, of being able to think as we please, is. Now I ask, in the name of common honesty, can we call up a thing by its proper name without knowing the name of that thing, or think of an object that is not an object, or in other words has no excistence, or which is the same thing, is not already in the mind, and the immediate object of thought. Thus, if the reader will go on slowly and carefully, he will see that it is impossible to call for a thing without knowing what to call for, as to speak a language that is not in his mind and of which he has no knowledge. Nor can he think of a thing without having that very thought already in his mind. I have here repeated the view, and turned the picture about to show the careless observer, how obvious the

fact is, that we cannot create or originate any thing, and that all our actions proceed from will or desire, and that will or desire is begot by motives that we did not create, and over which we have no more control, than the eye has over light or the ear over sound, when sensitive and assailed. The blind man cannot by any exertion of will see : no, or think of light; yet open his eyes with visual impressibility and he cannot avoid light. He then becomes the subject of this self-evident doctrine of necessity. He cannot open his eyes to midday, and think it or will it to be midnight ; nor can he look around him and not have the objects that there exist fatally forced upon him.

This is necessity, the immutable and eternal law of God's own mechanism ; and why eschew or impiously oppose it ?

As the words will and desire are of the same import, and the term desire being expressive and less ambiguous, I shall frequently use it in the course of this essay. We have all our lives been in the habit of giving to the word will complicated and wonderful powers, but which, when analyzed, we find to be nothing more than a simple result, the product of motive ; and yet it is like all other inveterate habits, hard to be broken of their faults and mischievous associations. It is this false association that has produced so much bewildering, ludicrous and disgraceful contentions amongst Divines in their heated discussions upon the subject of will. As for example : between Rev. Jonathan Edwards and Dr. Whitby, with a score of Armenian pigmies, who have pounced upon him with their vulgar prejudices and vociferous unmeanings of free will.

Presuming that the testimony, furnished the reader, has proven to his satisfaction that God has so constituted us in mind and body, that will or desire shall be the immediate precursor of all human action from the tongue that speaks to the feet that walk, and the hands that execute, we will ascend one step higher in the ladder of truth. Feeling then, that all our acts are the result of will, and seeing, that will cannot, from any possible contingent or law under God's universe, have

created itself, we shall next search for its cause. Man like will is an active agent, yet nothing but an agent—did not originate or create himself—consequently had a cause of existence. All rational beings are moved by the impetus or force of motives. We cannot voluntarily act without a desire or choice so to act, and desire as unavoidably implies an object of desire that begets it, as the word, "son," implies a father who begot him. Trace back the death and the reproduction of man through mouldering ages to the first man, Adam, or glance forward through ceaseless duration to the last man who may hang upon the verge of time, and there will not be found a single gap or broken link in this eternal chain of causality, that firmly bands God's harmonious and mighty universe. Pause but for a moment, and think of these things, and how impossible the doctrine of casualism must be ; for if God had created things contingently and allowed beings to come into existence without a designated and fixed cause, the world would be filled with new non-descript and motley spontaneities, without an archetype and without the pale of God's government, so that we are preserved only by the uniform laws of Providence ; in other words, divine fatality. These are the fixed and immutable laws of supreme wisdom, and is applicable to mind as to matter. Every motive or object of desire begets its appropriate desire, or will ; and all our movements, improperly called free volitions, are as much forced as the rifle ball is forced by the powder behind it. The ball has no liberty but to obey the impulse, and human action has no liberty but to obey the will, and the will itself no liberty but to obey the cause, the motive or impinging power behind it. I will to raise my arm, and it is done; I will to walk, and the limbs are put in motion. Now, the motive here, whether from a banter or from the ten thousand other incitements, caused the will, and the will caused the muscular motion. The powder explodes, and the ball is driven before it. In like manner, the steam is let upon the engine, and the vessel is put in motion. But in neither case is there a self-creating

and independent power. But for the spark that causes the explosion, and gives it its quickening power, the powder would remain forever unexploded and powerless. In like manner would the mighty engine, the will of the vessel that sends or makes it walk with magic power through the waters, remain a lifeless tool as it is, but for the steam that is let upon it. In this case, everybody looks at the astounding might of the working engine as it wields the ponderous mass, without thinking of the power behind it, and just so it is with the workings of the will upon the human body. Every one sees and feels the energies of the engine will, without looking at or feeling the silent motive-power behind it, that begets it and forces it to act just as it does act. We differ greatly in regard to the potency of this will or engine, and the regularity of its action for good or evil, owing to our mechanism, constitution, temperament, prejudice of education, and to the interminable aptitudes to the impulses of passion and of the impressions that are momently made upon our sensitive being through life. Precisely so with a vessel of less complicacy, yet from defect in construction, or from the machinery becoming deranged, it may go astray like the madman, and even be reversed in its motion, but it is still moved by the same engine without violation of principle, not being able to alter its own condition. The deranged man is under the same necessity, yet he is governed by the same principle as the sane man, who has not a jar or a crack, or a screw loose in his system. He is governed in all his various and apparently inconsistent movements by his firm and honest convictions, or that same will forced upon him by external circumstances, or excited within by the feverish or otherwise disordered condition of his system. Nor is there any escape from the workings of this engine will, as long as the steam is let upon. If the steam wears down or becomes exhausted, the will of the vessel no longer works, and the vessel sleeps. Identically so is it with mind,—when the sensorial power or steam becomes exhausted by over-working, the engine will cease and the body sleeps;

but the stomach, like the furnace of the vessel, being constantly supplied by food or fuel, the steam is again and again renewed.

We cannot have a sensation of any kind, whether of pleasure or of pain, but that there is a desire or will got up, to do or not to do; in other words to embrace or avoid. Even when asleep, and the doors of knowledge are closed to the external world, the laws of the animal economy are such that we are stirred by functional influences to pleasure or pain, and often to act as though we were awake. When the bowels are disturbed, we dream of stooling; the bladder : of urinating; when hungry : of eating ; when thirsty : of water and drinking ; and there are many other normal and abnormal phenomena : all arising from a definite organism, and the uniform and fixed relation between mind and body, and which is as indissoluble as the tie between cause and effect. Both in the cases of somnambulism and somniloquism, the unconscious will, stirred by internal forces, puts our machinery in motion. The sensible observer may daily see that when his dog is asleep and dreaming of the chase, he will bark while his legs are in motion, as though convulsed by galvanic influence. If, then, when our senses are locked up and we unconscious of all around, are thus forcibly operated upon without a choice or a self-created will to bring about these results, is it not proof positive that we are governed by the irresistible laws of our nature, in which we have no hand, any more than in the creation of ourselves, or the pulsations of our heart. The internal workings of our vital functions, of which we are not conscious, are truly wonderful ; and here lies the secret of the various mystic systems, that refers all human actions, not produced by external agencies through our senses to an internal and self-moving power of the mind ; called by different names, as inherent or intuitive conceptions, sacred monitors, angel whispers, and such like. Digestion, absorption, circulation, nutrition, and assimilation, with all the sustaining and renewing both of our

mental and physical energies, is carried on as well when asleep as when awake, and the conservative vigilance of these vital powers is the marvellous work of divine wisdom, and indicates a mind of body as well as of brain. Marvellous it is indeed that we may take into the stomach an homogenous substance, as milk, which is itself a secretion, and it will soon be converted into muscles, bones, cartilages, tendons, nerves, and many other solids, and a thousand secretions; all differing greatly both in their visible appearance and their chemical properties. The wear and tear of mind and body by day is restored by night; and the insidious and stealthy encroachments of morbid influences are watched at every pore. Organic breaches that disturb the vital functions, as a cog out or a broken wheel, is quickly repaired; a wound is watched and healed, and a bursting blood vessel or a broken bone is soon mended. Prick the hand or flesh even when asleep, and there is an instantaneous recoil;—let us stumble or loose our balance, and quicker than thought does this law of our nature right us up. Indeed, we have no time to think, nor has this exotic will time to create itself and to come to our aid. A thousand facts of equal wonder and sure design are seen in our physiological researches into the animal economy, too numerous to doubt the existence of an all-wise and ever-present designer, who numbers the hair upon our head, and suffers not a sparrow to fall to the ground without his notice. If these mere material and tangible operations of body are carried on without our consciousness or knowledge of their modus operandi, and without a self-created will that creates these results, how is it to be supposed that in the more inscrutable and subtle mind we scan those ultimate causes that belong to God alone? To cover this ignorance, a thingless name and powerless phantom has been got up in the dark ages, called will. The physician, when ignorant of those inscrutable workings upon his patient and pressed hard for explanations, treats the case with deep gravity and most learned technicality; such as morbid

irritation, normal and abnormal condition of system, loss of sensorial power, accumulated excitability, revulsion, translation, concatenation, and, above all, "vis medicatrix natura" is dragged in as the universal panacea of medical ignorance. In like manner does the superficial metaphysician, when unable to go back through the labyrinth and lengthened series of causation to the more remote and true causes of human action, most sacrilegiously call into existence a non-created and self-willed being, that can with impunity violate all the laws of God, sever the connection of cause and effect, render void his potent and harmonious dependencies, and what is of all most wonderful, in this wonderful uncaused and efficient no-cause without the pale of God's government, that it can make something out of nothing, and create and annihilate itself at pleasure ; a power that no philosopher or divine on earth ever supposed God himself possessed of. Hence it is that he is held to be uncreated and from all eternity. This paramount God of all Gods, will, however, is said to have no antecedent or cause of being, but to rise spontaneously from nothing, and from moment to moment through our existence shaped with exact design, but without a designer to suit the million of emergencies, emotions, thoughts and actions of man as he runs the gauntlet of life, and is assailed by warring elements on every side. The God of the universe cannot be and not be at the same time ; nor can he act inconsistently with himself, and yet be a consistent God. But this God, will, can rise from nothing, can be or not be, as it may will, without a parent will ; can make incompatibility compatible, inconsistency consistent ; can move by contraries, can make virtue vice, and "vice versa ;" can act without a motive, prefer without a preference, and choose without a choice. These things, ludicrous and impossible as they may appear to the reader, are actually the legitimate results of the doctrine taught by free-willers.

Dr. Whitby, the great Armenian champion of free wills, seeing that desire is in some way always connected with our

volitions, is recreant and traitorous enough to truth and sacred reason, to boldly affirm that we do not choose a thing because we desire it, but desire it, because we have chosen it, making the will thus free to choose without a motive, or desire so to do ; the exact converse of our mental process and order of exercise in willing, for this would be to will contrary to our will, or chose a thing contrary to our choice, or desire, in order to obtain that desire. He farther speaks of an indifference of choice, or an equipoise condition of mind, leaving it free to act without a choice, which is again impossible in any case, for in such case there could be no choice, change, or act of mind—quietude and action, or rest and motion, being antagonal and incompatible. That a man can do what it pleases him to do, I grant, but to say that he wills to do what it does not please him to do is absurd, for the very putting of the proposition at once gives a denial to the affirmative answer.

In returning again to our analogies and illustrations, it may be recollected that I gave the will the place of the engine, which in reality is a nullity, a perfect nonentity in regard to an intrinsic or self-existent power. Like the powder that would remain powerless without the spark that explodes it, the engine would lie for ever dead but for the vitalizing steam, which gives it its executive office. Explosion is a new creation, and is neither powder nor the spark, but a powerful and efficient effect, or offspring of both, and which becomes in the fated chain itself a cause. And so in regard to steam, it is a new creation, brought into existence not of itself, but by water and fire. Of this creative power, through the influence of objective and subjective unity, so little understood or applied in our investigations of science, we have many examples in chemistry as the union of an acid and a base, forming a saline substance, or agent, new and efficient in all its appliances, and yet wholly different from either of its originals. All our thoughts, ideas and wills are in like manner new creations, not from nothing or from individual

influence, but is the result of the objective action upon the subjective, or in other words, the influence of the external world acting upon our sensibilities, or the soul within, through our senses. It was from the revivescent and plastic hand of nature in the death and reproduction of organic matter in its various forms, and of the new and strange productions in the mineral kingdom, that doubtless gave to Zoroaster the idea of the transmigration of souls, the Pythagorean doctrine, and religion of Persia. True, the reader may say ; but now for its application to the subject of will, to which I answer that it is by giving a familiar knowledge of the result of those occult, and wholly inscrutable laws that bring into existence such results that we can conceive of the workings of appropriate agencies in the human mind in the production of their results, and it will be found that there are more things in this analogy than the giving of a religion to millions of our fellow beings. And to prevent the barking of cur-critics, who may strike upon a false trail, and cry materialism, I here say, that though chemistry and machinery, used in my analogies, are not identical with mind and will, such analogous principles are common to all things. Were I to say, a good man and a good dog, it would not necessarily mean that man was a dog, and yet little critics, fonder of controversy than of truth and honesty might find excuse for a tirade of Puritanical invectives upon this single point, for I have read books against Locke's Metaphysics, and the Rev. William Paley's Moral Philosophy, not a whit better founded, which only proves the fact that dogs may bark at dead lions.

But to return from illustrations to the argument. You say that you can do as you please. I say so too. You reply, this then is surrendering the question. Yet not so, for it incontestably confirms my position. I notonly grant that you can do as you please, but I affirm, that you can not, to save your life, avoid doing what you please, which is a plain proof of necessity, the very thing I want. You may be determined to a vicious act, but turn it to a virtuous one, or alter your wills in ten thousand

ways, and yet every act must be in obedience to the motivity of will. You will to raise your arm, and it is done. I say, now put it down, but you reply triumphantly, I wont do it, and so hold it up in defiance of my will, but in full accordance with your own will. The holding your arm up was as much in obedience to your will as the raising of it up, and when you put it down it will be from the same necessity of action following will. The fixed and fatal law of mentality or voluntarity is, that the muscular action obeys the inflexible mandates of will. A link of connection in the machinery of man may be severed, as in palsey ; a screw may be loosed, or a bone broken, and in that case, though the engine will may work intensely, the legs remain still and the body unmoved. Just so it is with the vessel, the wheels will not walk, nor the body of the boat move, if the connection between the wheels and engine be cut off. This fated necessity of connection as of cause and effect, or will and action being established, we will look farther into the origin of will, the moving engine of the human system. I have elsewhere said that every rational being acted with a view to some end, and that that end or object to be obtained was the motive or cause of will, and that this exciting object of will bears precisely the same necessary relation to the will of man, that the steam does to the engine or will of the boat. The steam, though a new creation, and got up to suit the occasion, is not a self-created being, but is a separate entity, the offspring of water and heat. The generators of the will of man are also actual objects, and work just as simply and plainly to be seen as the action of one billiard ball upon another in the production of motion. For example, a child is hungry and sees an apple, and now the will to obtain that desired object, apple, is certainly created by the apple, and the efforts that follow are the necessary results of the newly created desire or will to fulfill its destined end. Now, in this case, the apple as certainly created the will and the will as certainly stretched out the arm, as that any one thing in science is the cause of another. It must farther be seen, that

without this apple such will would never have existed ; and again, that there is no such thing as steady, or living and lasting will beyond its immediate motive or causal object. Ten thousand wills are created daily, and as quickly do they pass off for ever, succeeding each other like waves of the ocean. Will is not an entity, but simply a conditional or correlative term, like hunger, thirst, love, hatred, and other sensations that constitute neither matter nor spirit, and like motion that inheres only in the moving object. Music, for instance, has no real, lasting or separate existence apart from the instrument that produces it. It is a mere momentary sensation or one of the many evanescent modes of mind. Will, like effect, has no separate existence from its cause. Every word we speak, step we take, and movement of the body in the execution of our hourly vocations, requires a new will generated by the object of desire to do what we do. I am cold, and approach the fire, here the fire creates the will or desire, and the will carries the body. The mind did not produce the fire nor the will to go to it, but God created the fire, and the fire created the will to go to it ; and from this fatality in God's own hand there is no escape. But could we not as easily have staid away from the fire ? Yes indeed, and have suffered or frozen to death, if a stronger motive had caused a counter-will, but no such motive having interfered with the bent of the mind, it was impossible for us, under existing circumstances to do otherwise than what we did. The difficulty in understanding this subject has ever been, that we feel the desire or will to act, and see the result, but never look back of the will to see how it is produced. We may see a puppet dancing, and except we look behind the curtain to see the hand of design that holds the law of motion, we might suppose it to have vitality and intrinsic power. To free the subject as far as possible from vague abstractions and bewildering technicalities, I have striven thus, to illustrate, by familiar examples of every-day life, and original, but, I hope, acceptable mode of instruction. And again we may exercise our thoughts in trac-

ing the succession of events. We see a man dead from a shot and accuse the ball, the only thing seen, of the deed. It pleads necessity, as being sent by a power called explosion, the explosion accuses the powder ; the powder being innocent in itself, refers to the spark or cap that ignited it ; the cap to the cock or hammer that struck it, and the hammer to the mainspring, that to the trigger ; the trigger to the finger, the finger to the tendon, the tendon to muscle, the muscle to the nerve, and the nerve to the will, which will is gone for ever, but could it be called up, it would refer you to some powerful impulse, passion, or emotion, that begot the will. But could not a counteracting or paramount will have prevented that fatal will, is the natural question of every man ; which question brings the subject in all its force, fully and fairly, right up before us. I answer promptly to this question, that a stronger will would as certainly have counteracted this fatal will, as that the whole is greater than a part, but it is equally certain that as the prompting passions and emotions of soul, or in other words, as the motives then before the mind did not excite such will, it was impossible under existing circumstances for him to have such a will, which surely left him as free to follow the stronger will as a feather is to float with the currents of the prevailing winds. It would have been just as easy for water to run upwards, sparks to descend, and rocks to float, instead of being ruled by the fatal law of gravitation, as they now are, if God had so willed it, but as God in his plans of creation from the motives then before him, had no such counter will, he ordered things as they now are, which renders it impossible for them to be otherwise than as they are. Again, if God had willed us to live for ever, we could not die ; but ah ! how in the absence of that easy will do we feel the powerful influence of our fated death ! It would be just as easy for to-morrow to be clear as to be cloudy, but if cloudy, it will not be without a necessary and sufficient cause in the unseen and unending series of ever-moving events. If those who have gone to the stake had had a mind they could have

thought otherwise than they did, and thus have saved their lives, but without being able to change the circumstances that fixed upon them the death-deserving opinion ; it was impossible for them to have such a mind. I think, however, aside from these examples that the reader must clearly see from the very nature and fixed relations of things themselves, that no change of will can occur without a change in the principle or laws that governs will. For instance, if a man of quick temper has his face spit in, he will be prompted to strike, before he has time to think, while another cowardly, or of blunt feeling and slow temper having time to weigh the consequences, may withold the blow, but in each case the parties were governed by the necessity of their nature. And again, suppose a man starts to attend a card party or a drinking club, but while on the way a thought of evil consequences comes over his mind and he turns back, was he not in each case governed by a sufficient motive to move him, so that a first will being counteracted by a second will is no proof of a self-created or non-caused will. A virtuous will then that counteracts a vicious will is no less a motive or caused will, and as whatever is moved, is moved by something, and whatever is caused is caused by something, the will must have a motive for action, and be that motive good or bad, real or imaginary, for ghosts move the mind with great power, it leaves the will free to act without a motive. It turns out then to be simple and plain that a good end to be obtained begets good will, and a bad one a bad will, or there can be no merit or demerit in the actions of men.

It is granted by all sound minds in science, that the same causes will always produce the same effects under the same circumstances, which renders it impossible, that any man could have done other than he did, influenced by circumstances as he then was. It is a common, but thoughtless and false remark, in the mouth of every one: well, I am sorry I did so, for I might have done otherwise. One moment's thought will convince us of this most palpable and unhappy of all errors. The pursuit

of every man throughout life, from his cradle to his grave, is that of happiness, and this arises from the first law of our constitution, which God has implanted in us for self-preservation. He has given us acute sensibilities of pleasure and of pain, which gives us a desire or will to escape from the one and seek the other, and simple and comprehensible as it may be, constitutes the mainspring of human action, and is the key to the phenominal series of life. How, then, under this granted and governing law, can any rational being involuntarily seek pain in preference to pleasure, and, if not so, he certainly acts at the time he acts with the best lights that he at the time had, and were it possible for him to go back with identically the same impressions or opinions, it most assuredly must appear that the same results would occur. From the same principles of our nature, it must be evident, that we would not suffer under bitter and deep self-reproach, and anguish of soul for past acts, if the lights, now shining in upon our souls, had co-existed with those regretted acts.

Why, then, so foolishly say that we could have done otherwise than we did, or that the will has power to act contrary to the convictions of the soul. And now the result of the examples beautifully illustrate the utilitarian principles, upon which my book is founded; to wit, that, by enlightening the human family and giving them a clear knowledge of the laws of God or nature, and our own constitutions, and how those laws or elements operate upon our sentient and percipient being, that we are to obtain that quiet satisfaction and happiness of mind, for which the world incessantly strives. Having in other parts of this essay fully pointed out to man his only hopes for happiness, it will not be necessary here to dwell upon this point. It may be said, why educate, instruct, or admonish, if all is fate and fixed by laws that cannot be altered at will. But I answer that these very laws of fatality are what makes us free to escape destruction or less consequences as the case may be; and farther, these laws being fatal, afford the only

rational plea for instruction. For instance, being instructed that water will drown, and fire burn, we keep out of them, and thereby avoid the consequences; the friendly law of fatality making us free to escape the more fatal law of destruction. If, on the contrary, God had left things to chance or contingency, instruction and knowledge would all be in vain, as founded upon the shifting sands, bread that nourishes us one day might prove a deadly poison by the next, and a deed of virtue one hour, a vicious one on the following, so that it will be seen in a single sentence that the doctrine of free will and casualism would destroy all knowledge, and leave us a physical and moral wreck.

The fatality, I teach, is conditional; it is this, that if you sin you shall be punished. If a man be viciously taught, his passions and wills will be fatally vicious; and if raised ignorantly, the poor fellow will be fatally ignorant. If Eve had have believed in the doctrine of fatality, she would not, when told what would be her fate, have committed the acts she did. But being persuaded by the free will, devil, that there was a casuality in the command that left room for escape, she, in consequence, hazarded the happiness of all mankind.

The physical universe depends wholly upon fatality for its glorious harmony and eternal prescrvation, and but for the reliable constitution of man in his susceptibility of pleasure and pain, and his steady relation to his creator, good and evil would be neutralized and lost in the destructive vortex, casualism. Grant the existence of a God, and his steady rule and government over all things, then, indeed, will instruction in his laws, for which he has given us full capacity, prove valuable to ourselves and acceptable to him. In short and in plain truth, the full and sovereign control of God over man, in all his ephemeral and impotent movements in life, is wholly incompatible with free wills or casualisms of any kind, which shows that the disgraceful wranglings and petty and puerile struggles between

God and man for mastery, as taught in the duncery departments of theology, must be grossly and offensively false.

I will show in the close of this essay, that God has established all things upon dualistic and dynamic principles, and that neither free will nor any thing else in the universe, save God, stands independent and alone, but all are mutual dependencies on the one great moving cause;—and farther, that the will is nothing more than the mind, and the mind nothing more than the will, when willing; and moreover, that judgment, reason, memory, imagination, etc., are in like manner nothing more than mind in its different modes of action; and also make it plain, that the mind is a unit, and that it has no power, and cannot be divided into the various parts and powers given it by scholastic and routine writers. The mind is simply a capacity or recipient, like the vessel, or a mirror that is operated upon; the mind, like the wax, has an impressibility for all things that may be impressed upon it. Precisely as is the body that does not act upon the medicine, but upon which the medicine acts. The question whether a cup of strong tea operates upon the mind to keep it awake all night, or whether the tea does not operate upon the mind, at once gives the affirmative answer. The vital powers, so called, do not operate upon the snake in case of a bite, but the snake operates upon them, when it destroys them, and reduces the body to death.

Fatality instructs us that we have no will to speak an unknown language, yet this very fatality gives us the will to learn it; and though we have no will to cure the fever, a knowledge of the fact gives us a will to avoid the malarious region that would cause the fever. Fatality, farther, instructs us in morals, that we have no will to save ourselves from condemnation for sin, but a knowledge of this fact gives us a will to avoid sin;—knowing that no will we can create of our own can save us from punishment, gives us a will to abstain from crime; and thus it must appear to the most common reader, that the

doctrine of fatality is the only immutable basis upon which to found a rational education ; and farther, if events could be brought about without a fixed and known law of God by the self-created will of man, all knowledge of the future, both by God and man, would be destroyed. Arrogant and impious then must be the man who aims by a self-created power to resist the laws of his own constitution, and subvert the mandates of heaven. The pre-science or fore-knowledge of God would be impossible, if there were other gods or men who could by their own wills change the result or destiny of things. The future with God is the same as the past with men, and as what has past is certain, and unalterable, that which is to come is just as certain and unalterable with God. Now, it will be easily seen, that had God left it to the whims of men's wills, to do or not do independent of fixed and fatal laws of his own, by which he can judge that his future knowledge must be uncertain, for how could he be certain of an event that is uncertain, or to know a thing to be that may no be.

Things past, as I have said, are fatally certain, and things to come are equally certain, or God's knowledge must be uncertain. Man may stand in a small cercle, as within a wheel, and see upon its surface, as it revolves through time and space, and all will be equally distant and divisible to him, the present, past, and future; the entire round of the wheel being the same. In like manner, God's throne being in the centre of his vast universe, his telescopic eye can see all at a glance. Observing, then, as we must, that God's perfect fore-knowledge of events and free wills, whims, or accidents are incompatible, and that the doctrine of necessity is thereby established, some have denied to God his power of pre-science. This power, however, cannot thus be got rid of, particularly by Christians, for it is recorded in his book of revelation that he did predict the actions of men, and brought them to pass to the letter. As of his telling Moses in advance what the conduct of Pharaoh

would be, and that he would not let him depart. In short, all the prophecies were founded upon God's fore-knowledge, from which it must appear obvious to every man, that, if the events and persons spoken of, had had a will of their own independent of God's will, or known knowledge, and could act from moment to moment even against all temptations, causes, or motives, God could not, by any possibility, have known their deeds, where they might have seen proper to act differently. Stand here for a time unsandalled, for you are upon holy ground, and think seriously of what you read. We can, with our limited knowledge, anticipate the conduct of men, and did we know them perfectly, we could present a motive or lay a bait for every act of life. For instance, we know that a miser will prefer two dollars to one, and that a man, who has a strong propensity for drink, will take it when the temptation is set before him, provided there be no intervening temptations to draw his mind in a different direction. All other events of life are equally certain, when understood, and why, then, say that we are not actuated by motives and by laws, just as obvious and sure, as the movement of the material bodies. We will farther that will is an effect, as has been often asserted, and how it is created or produced. One man calls another a liar, it creates a will to strike, but fear of consequences or a regard for moral duty may be the stronger motive, and create a will not to strike. A large sum of money, without fear of detection, may create a will to steal, but if a high sense of honor and moral turpitude, from an early and well grounded instruction in religion, comes in as his stronger motive, the theft will not be committed. Liquor creates a will in a savage to fight, and a kind word and certain benefit to that savage gets up a counter will. The inhalation of the exhilariting gas may engender various wills and reveal to view the peculiar idiosyncrasy of the individual: one will dance, and another dash at the audience for a fight; a third will debate most furiously, while a fourth will sit silently and weep: showing beautifully

and clearly that will or desire is nothing more than an impression made upon our sensitive being. This subject is to me so simple and so clear, that additional illustrations seem really to be a loss of time.

This doctrine of necessity must show to every reader the necessity of an early and deeply grounded instruction in religious and moral principle, it being as fatally certain that a man of early vicious habits and strong passions will yield to evil temptations, as one whose passions have been early subdued, and mind elevated to more noble aspirations, will have a will strong enough to resist them. Some authors, seeing the power of motives over the will, have granted that the strongest motive or temptation offered to the mind will move it, as certainly as that the strongest body in motion will overcome the weaker, or that the whole is greater than a part. This every honest man of clear mind, like Hamilton, is forced to allow, but some, like Sir William, fearing that bugbear cry of fatalism, shift off under the cover of conscience. Fashions in education are like fashions in dress, as well as in all other things. A new cut may at first be uncomely, and even forbidding and ridiculous, but soon, from its association with greatness, becomes beautiful and irresistible over the will, and the reader, who cannot see from this single example the sovereign power of circumstances over the production of thought and action in the human family, must be blind, indeed, to the influences of his own mind.

Conscience or opinion, which in reality are the same thing, are like will, not an original faculty or power, as is falsely taught in all the books on these subjects, but they are effects or results, and formed and changed about by the circumstances that create them. For instance, how are the consciences of judges and juries formed in giving their decision in cases involving life, liberty, and property. They have no legal or just opinion, and consequently no will to act till the case is heard. If the testimony be plain and positive, the conscience is clear,

and the will quick and strong in its decision. Here is a simple case that it will apply to every opinion and act of human life, and shows beyond contradiction that we are governed by opinion, and that that opinion, the father of the will to act, is itself depending upon circumstances, and farther more, that those circumstances are themselves dependent upon their antecedents or appropriate causes, and so on "ad infinitum," and hence, as Hamilton says, it is impossible to find the beginning, one will succeeding another, and the causes of will being as interminable as the sweep of time itself. It is remarkable that Hamilton and other intellectual writers, men of great minds, in little things should not know that the beginning is in God, whose creative wisdom has called all things into existence, and who gave life, laws, and motion to the aggregated universe, and that all was constituted to act in harmony, and with undeviating fate.

It is at once seen that the will or conviction of mind to decide any case is not of a self-created, fortuitous, or contingent nature, but is dependent upon the testifying facts that make the case what it is, or upon impulses arising from love or hatred to persons or objects, which loves or hatreds also had their foundation in the nature of things. It appears to me to require but little expansion of mind to see this relation of causal dependencies, or the immutable and indissoluble connection of cause and effect, and that the investigation of which must as necessarily lead us upwards and onwards to the first great cause, as the rounds of a ladder will lead us upwards, or the tracing back the causality of man from son to father will, through the series of generations, leads back us to Adam, the first man, from the hand of God himself. Nothing stands alone, or has a self and independent existence, but all things bear a kindred and causal relation, in time, space, and nature, and is doomed to incessant and eternal succession. There is no first beginning, no last end, but in God.

The mirror has no power to create pictures, but can reflect

the impression made upon it, nor has the daguerreotype-plate power to alter or obliterate, except by time, as the fading of memory from the tablets of the mind. The wax, in like manner, is susceptible of ten thousands stamps or impressions, but has no will to resist or change them. And so it is, likewise, with a blank paper, like the child's mind at birth, without a scratch or character of any kind upon it, but languages and whole books of science may by and by be written upon it, nor has it any more power than the mirror to speak a language that has not been taught it, or change the nature of things that are impressed upon it. The materials in the mind received through our senses may, like the materials in the kaleidoscope, be turned about exhibiting endless forms, as in case of imagination, and dreams by internal and functional excitations or emotions, and we may even become furious madmen by disease, but in all these cases the will can do no more than the mirror. The will, I have said, is nothing more than a result, the reflection of our sensations and thoughts, and the madman's will is just as much the result of his unavoidable feelings and thoughts, as the man better balanced. And if there be an unerring conscience and will independent of circumstances, why ever act amiss as we often do, greatly to our own disadvantage, as in our contracts and other acts of life. As before stated, if cold, we approach a fire, because the sensation in this case is pleasurable, but if it burns us, we have an instantaneous and strong will to withdraw from it, because the sensation is painful. These are plain and simple facts, and apply to every act of life. If we could perform any act without a motive or cause, then we should have events or effects without causes, and if this be not so, which is impossible, then man cannot be free. Every act of life proceeds from desire, and desire indicates an object desired, which object the will did not create, and consequently is not free.

We hunger and desire food; thirst, and desire water; are in love and desire the object; hate, and avoid the object; and

just so it is with every other act of life called free-willing. The mind, as previously stated, is a unit, simply with the sensation of pleasure or pain, as external or internal agencies may impress us, so that all resolves itself into desires and gratifications. God himself is under the necessity of acting according to the nature of things, as acknowledged by Clark, Chalmers, Dewer, Dick, Butler, and other able Divines. For instance, God's will is not self-created, or inconsistent with the nature of things as he has established them, but is the result of immutable wisdom and infinite goodness, and comprehension of what is right and best; and truth, honor, and justice being uncreated, underived, immutable and eternal, God can not act contrary to the nature of these independent entities and paramount motives, for that would be acting ignorantly, untruthfully, dishonorably and unjustly, which would make him neutralize his own attributes and sink beneath the dignity and honor of a God. So that in accordance with his own nature and the laws he has stamped upon all things, he is under the moral necessity of acting with an undeviating rectitude of purpose. These are august verities and sacred principles, grounded in the constitution and nature of things, and that cannot be denied by Christian nor by Deist, and which prove that many charges in the Old Testament against God—capricious, aribitrary, partial, jealous, false, and unjust, cannot be true.

God's laws, then, are not right, simply because of his authority, or his having willed them, for he willed them not from any arbitrary feeling, but because they were in themselves, independently and eternally right. His will, then, was not a self-created will, but was promoted by, and founded upon, the inherent, uncreated, underived, immutable and eternal principles of truth and justice. One moment's reflection will prove to us that there must have been a perceptive morality. We do not, then, derive morality from the mere dictations or commands of the law, but from a higher and anterior source, from which all law, if just, both divine and human, must be derived.

After having shown, then, that God himself had a foundation and reason for all he did, shall we assign to man a power to originate things from nothing, and to possess a will that is governed by no law or rule of action, a broken link in the great chain of causality and without the pale of God's government, a thingless thing, and an efficient nothing and effectual no-cause, that can act without a motive, choose without a choice, and decide without a difference, and above all that it can create and annihilate itself at pleasure. As puerile and contemptible as these doctrines may seem to one who has long studied the laws of God, and the phenomena of his own mind, it is not wonderful that they should be sustained by the mystic schools of theology, as best suited to the various isms and dogmatisms of these institutions. If will be the result of our judgment, it is not free, and if determined by reason, or the dictates of conscience it is equally a result and not an efficient and independent entity. We have father seen, as in the decision of judges, juries, and in all other cases, that our reasonings, judgments, and convictions of right and wrong are dependent upon the facts of the case, or in the nature of things, so that it must be seen that neither the will, nor the foundations of will are free ; all depending upon circumstances, and consequently under the laws of causality, or in other words, necessity. Even after all the testimony has been heard and a judgment formed, a speech will change that judgment, and, consequently, the conscientious decision of a jury. Where, then, is this innate and immutable, immaculate and divine conscience thus warped and driven before the breath of eloquence as a feather before the storm. In short, if we had that infallible monitor, maintained by model copyists, we could as well decide without law or testimony, as by any of the fortuitous and adventitious aids of life. I at this moment think of a case which of itself is sufficient to decide the question, whether we have a will, that can, under any circumstances, come to our aid, or decide anything without the causes or objects that creates that will. Suppose, for instance, we come to the forks

of a road, (as I have often done,) of equal size, and no finger-board to decide or beget this wonderful will, so independent of all causes ; we have no will with us, nor can we summon it to our aid, but let a man come along and say this is the right road, and then does this paradeful and no caused will rise up and claim the honors of an infallible guide.

If we will disregard the abstract and inexplicable refinings to be found in the innumerable and perplexing books upon metaphysics and apply the phenomena of mind to the practical purposes of life, we shall find no difficulty in understanding all the laws of mentality, which are so few and simple, that a child, as before said, may master them in a short time, and that, too, by the most pleasing exercise of its own mind. But the schools now destroy the mind by stupifying it with memorising abstract and technical nonsense, instead of enlarging, elevating, and enlightning it by familiar conversations and lectures in science, and upon those laws of our nature by which we are to be made healthful, prosperous and happy. Our youths are not now taught to get rid of local, petty, and personal prejudices, and to believe in one God, one church, and one brotherhood ; but are early stultified and blinded to truth and justice by idolatrous isms, schisms, and dogmatisms that seers the heart and vitiates the soul, thus engendering fiendish and implacable parties, who in religion drag each other to the stake, and in violation of the laws of both God and man, assume the authority of God's partial favoritism and approbation, get up bloody wars and subvert governments, thus making man the greatest enemy of man.

But to return from those reflections upon the results of education to the argument, it is admitted by many free-will writers, that where the mind is under a preponderating influence, that it has no power within itself to change itself and make a choice contrary to its own choice, which in reality is as impossible as to be and not to be at the same time ; but, say those authors, throwing off part of their absurdities, there

are conditions of mind, as in a state of perfect equilibrium, where things are equal, and there is no choice, then can this will come forward and make a choice. In proof of this, they offer a case that has figured through their numerous and bewildering volumes, for centuries past. It is simply the old stone, balancing the grain, and they have not yet seen how to do without it. This celebrated and most notorious case is the offering; the choice of two guineas to a beggar or miser, wherein it is contended there can be no difference in the thing chosen to create a choice. Now, the choice being made, as they think, without a difference, they thus exultingly affirm it to have been done without a motive or preference in the thing itself; therefore the will is free to act or choose without a choice or distinction in the thing chosen. Of all the puerile and shallow shifts that I have yet seen in their ponderous works, this is certainly most grossly and glaringly false and contemptible; for it must be seen by the most common reader that indifference and choice are wholly incompatible; and, moreover, that the question, when properly understood, and as acted upon, is simply this—a guinea or no guinea; for the begger or miser sees at once, that if he makes no choice he gets no guinea, and as there be no difference, it makes no difference which. This case, well known to every man who has studied psychology, actually proves the reverse of what it is intended to do, to wit,—that will acts upon the motive for action, or in other words, according to the motivity of things, and the immutable laws inherent therein. This proposition of a balanced or equipoised will of the two equal guineas reminds me of the Greek's Jack that starved to death between two hay-stacks, because his mind was thus equal, and he could go to neither. Such propositions have a seeming something in them that might perplex the pupil or common reader; but it is like the question, whether if one stove saves half the fuel, two, by the rule of three, may not save all. These are abstruse and ingenious subtilities, it is true, but profitable only to mechanical teach-

ers, and stupid book-makers. Bring such mystic and misguided teachers to the light of nature, and they are as blind and dumb as owls and bats. I have seen unthinking persons perplexed to account for what becomes of all the old moons, when the new ones appear; a problem of equal weight with the guinea question and many others that support the schools, and make big books, so vague and tangled by mystic and deep learning (so called by idolatrous novices), as to be as indeterminable as the tenets of witchcraft, but a short time since so gravely and grievously maintained by law.

There is a grave question that has long divided and distracted the learned clergy, and that is still under discusssion, whether concupiscence be a crime. Were it not that the records are before me, it would seem incredible that those archetypes of perfection and conservation of human peace and happiness should not have their souls elevated above such indecent, petty, and unprofitable manglings. But then again, when we consider that, by throwing off all such vague and mystic disputations, and reducing theology to a simple and practical piety, and a pure-hearted religion, the common people would understand the divine law themselves, and come in for their heavenly father's inheritance without the deep learning and benefit of clergy, we should not wonder at their sustaining such subtle follies. Those contentious gentlemen might, with equal propriety, get up the question, whether hunger, thirst, and other passions and emotions of mind and body, be crime, or whether black or blue eyes be most criminal; and whether a fit of fever, or of being ugly and deformed, be not an unpardonable crime. Had they have put the question, whether the indulgence in such passions be a sin, there would have been some ground for a discussion; but as the question stands, it is not one worth the notice of a decent man, or one of the most superficial thought.

It is a very common remark by such men, well, I would not suffer such and such thoughts to come into my mind, I would

cast them off; such self-stultified and puerile drivellers have not the expansion of the soul to know that the leopard could as easily change his spots as we to cast off our nature and its thoughts. Why not cast off all disease and mental affliction, and these wandering thoughts that keep us tossing all night upon our sleepless beds. Say to the mother, cast off all affection and distress for your dying babe, and she will say in her heart, you are an unfeeling fool, and so may we say to all superficial thinkers and teachers who are wholly ignorant of nature and of their own constitutions. I do, from the bottom of my heart, pity the youths of our country who have to undergo the drudging and dwarfing influences of our present schools. It is memory, memory of arbitrary nothings, till the mind is actually incapacitated for those enlarged and ennobling thoughts of God and of his mighty works, which alone can make us wise and good. If we had schools freed from the galling yoke of the dark ages, and teachers that would lead their pupils out into the groves, and before the unfolded book of nature their bodies would be strengthened, and their minds stored with wisdom from the God of reason. If the books studied in the schools be worth anything, they are founded upon nature and the eternal fitness of things, and as the mind, which we carry with us by day and by night, is the substratum of all knowledge, why not apply it to nature itself, and instead of a copy of ten thousand copies that may have been corrupted by ignorance or design. To show the natural propensity of the mind to pursue the laws of God, I make the following quotation:—

"In the pleased infant see its power expand,
When first the coral fills his little hand;
Throned in his mother's lap, it dries each tear,
As her sweet legend falls upon his ear;
Next it assails him in his top's strange hum,
Breathes in his whistle, echoes in his drum;
Each gilded toy that doting love bestows,
He longs to break, and every spring expose."

Lead the little child out into the meadows and along the

purling streams, and his propinquity for nature will induce him to throw aside his artificial toys, and oh, with what delight will he paddle in the water, and play with the peebles. As the larks skim the air before him, and light with their soft shrill notes upon the tops of the waving weeds, he with extended arms struggles after them, and by his joy-lit countenance and ecstatic manner speaks in the language of nature: "Oh; see, see!" Soon, and a child becomes an ardent florist, and while yet young, might become scientific without ever looking into a book, and without the aid of the degrading lash and stupifying drudging of our commonplace and routine schools. A lisping child may be led onwards and upwards in the laws of its creator with as much delight as it is known to take in exciting narratives, ghost stories, and things new to the mind. And should it be, that by casting off the stale and mechanical details of dead languages and other dwarfing studies, we too early learn all that is to be learned in this world, as such teachers say, we can direct the mind of the pupil from the dazzling streams and verdant fields of earth to the gorgeous and glorious universe, where clustering worlds in heavenly harmony roll their bidden and eternal rounds. Here may science exhaust her every rule and the imagination roam in these untrodden fields of endless space and ceaseless time. But I would say to these nut-shell teachers and pettyism preachers, who grovellingly, yet gravely maintain that the human cranium, contracted as it is, may, by the innumerable appartments and departments they have so liberally assigned to it, have ample room for all the arbitrary and unmeaning trash they have doggedly drilled and crammed into the brain, and yet have room for every thing that is to be learned in this world. That this assertion will stand as a glaring and grievous falsehood, till we shall have learned the laws of life and enough of our own constitutions to rid them of all disease and bodily afflictions, and leave old age as the only outlet of life, and till the statesman and divine shall have learned enough of their own minds to live at peace with them-

selves, and to unite the human family in one harmonious brotherhood, that wars may cease, and all mankind cry out with one transporting voice, there is but one father, one faith, one people, and one heaven, where God, the author of our being, will be our guide and protector through the blissful and unending ages of eternity.

You have a will to raise your arm, as I grant, in accordance with your own will, but which I affirm to be in support of the doctrine of necessity. The arm, if it could speak, would at once, like a ball, struck by another, having no power to resist, and feeling its necessity to act, say that it could act in obedience to the will, or impelling power. The ball certainly moves with freedom, because it is made to move, and the will, in like manner, works freely under the influence of its motive cause. The question here, how did your will or desire to raise your arm, come? Think a moment and the question will solve itself. Such a desire would never have come into your head but for the word I spoke, defying you to raise your arm, which fired your mind and at once excited a spirit of defiance to show that you could and would do it. My word, there was the motive or moving power, and in like manner will be found an antecedent motive for every act of life. I frequently use the word voluntary, when I mean necessary, for as it has been established by common usage, I cannot express my meaning to others, who know no other language without it, and yet it is quite certain to mislead the pupil, who has ever been taught that the word voluntary means a self-creating and self-controlling something without the pale of reciprocal influences or the laws of causation, and different from all other things in God's creation. If we had always used the word necessary instead of voluntary, the true principles of mind would be easily understood, but as it now stands, it is only with the most resolute and close-thinking minds that argument can counteract this false and mischievous conventionalism. The rifle ball, true to its centre, can say, I am free thus to drive the center as I please, could it not look back

to its source, the rifle; the rifle might say, from me and through me, and my mechanism was the work of perfection done, yet it was only the passive instrument, for the powder, an antecedent power, claims the agency; but when we come to investigate this wonderful power, powder, we find that it has no more power of itself than the cold iron of the rifle barrel had. The motive spark that set it off and gave it all its power may now claim the exclusive supremacy in the moving chain of events, but how delusive again is this, for though, but for the spark no such events could ever have occurred, yet when stript of its pretensions is found not to be self-created, nor has it of itself any propelling power. We might thus trace back, in like manner, and find an interminable chain of antecedent links that fatally moves the link or event, be that what it may, of which we are at the moment conscious, and why then say, because of our ignorance to look back of the present link, that every conscious act is free. God is the author and mover of all things, and has stamped upon his works a uniform and undeviating law under which they are doomed to act, and though the manifestations may seem whimsical, as viewed by the contracted eye of man, they are all fated links in the eternal and immutable round of causality.

After this explanation we will return more fully to the argument. I said that my banter was the motive for you to act as you did, for without it you certainly would have had no motive to do so. Pause here awhile, and think and watch every movement of your own mind, and you will find that some sight, some sound, from without, or some internal feeling begets every desire and act, called voluntary. All this, I think, you will readily grant, but still feel that you can do as you please, and right here, rests the cruel death of millions of our fellow-mortals, in this deception lurks the wily serpent of Eden, who has caused all the intolerance, hatred, and persecutions of the world. Every man feels, like Sir William Hamilton, though he can offer no reason for it, as he himself grants, why it is that he can do as he pleases, and consequently infers that his will is free to beget

its own motives and inclinations. But strange, yes, truly strange, that any man of sound mind, seeing that his own actions are always directed to some end, should not know that that end was the cause of such action instead of referring it to casualties that have neither motives nor ends for action. The whole deception of this long perplexed question is in feeling the undeniable fact that we do as we are inclined, desire or please, but search no farther to see why we do as we desire or please, or what it is that begets that desire. As we desire to exist and feel that we do exist, were it not from palpable contradictions we should certainly imagine that our desire begot our existence, simply because we desire to exist and do exist, just as we desire to act and do act. It is this delusive feeling that begot and sustained the doctrine of witchcraft, and the power of spells. Desiring the thing and finding the act follow, will naturally beget a belief that the desire was the cause of such act. The daughter of the Governor of Massachusets, as recorded in history, wished that the arm of a certain young lady might be shrivelled, and that her tongue might be palsied, and such coming true, she confessed before the Court, and had her own tongue bored, the least punishment then inflicted for witchcraft. Hundreds have confessed their guilt before the wise courts of England and suffered the dreadful ordeals of fire and water, showing how necessary it is to guard against our false and imaginative feelings. Amongst the last prominent cases brought before the Court of England was one of a poor old woman, who was formally arraigned before Lord Mansfield, and though the facts were plainly proven by the most respectable witnesses, that she had been seen riding through the air upon a broomstick, he humanely let her off, by granting that the respectability of the witnessess proved the fact beyond contradiction, yet that there was no law to prevent any one who might see proper, to ride through the air upon a broomstick. This case may be found among many others of similar character, amongst the records of the Courts of Great Britain.

Sight-seeings, great revivals, and stampedes amongst men as well as horses all proceed from the same false feelings. A feels that B has wronged him even to death, and B, having the same feeling towards A, they seek each other's lives, proving a deception in that divine and unerring conscience so highly extolled by authors, and which every man unfortunately feels to be a divinity within him that justifies the cruel persecution of identically the same unerring divinity in others. Ignorant as we are in the science of medicine, when a patient dies of fever, we grant that the fever killed him, yet we do not think the fever self-begotten, but look beyond the active and efficient cause of death to an antecedent or remote cause, that begot the fever, just as we would to the rusty nail that lacerates the nerve, but which is not to be found in the muscles that lock the jaw in death. We cannot deny that will or desire is the proximate cause of every act, yet if we look back whether in every case we see it or not, we are forced by every sound rule of induction and the granted laws of science to admit an object of desire, as the antecedent and ample cause of desire, which shows the will to be an effect, and consequently, like all other effects, an unavoidable result, and not a cause, yet like fever that kills it in turn becomes an efficient and proximate cause of all our desired and willing acts. Thus, then, we see that the motive begets will, and will begets action, and this, in reality, simple and short as it is, is the sum total of a question, upon which thousands of books have been written. The reader must here take particular notice of these connections, and by practicing his own mind, will discover the fact that such is the established relation between desire and deed, or will and action, that the moment we desire to act, the nerve of connection with the part conveys the power to the muscle. If a sensitive and high-toned man be called a liar and a coward, the will to strike is at once excited, the spark is put to the powder, and as quick as a flash it passes from the pan to the rifle barrel to send the ball;—does the nervous fluid fly from the brain to the arm?

We will or desire to walk, and the legs are put in motion, one moving alternately before the other,—the mind now commands the legs to stop, and more certainly than a master commanding a servant, do they obey and stop. Yet the mind is as separate an existence from the muscles and body, as the master is from the servant, and the connection that God has seen proper to establish here is only to serve our present domestic relation in life, and when that relation shall be severed, the mind will exist as independent of the body, as the master when separated from the servant. To witness with what marvellous skill the great designer has established will and action, exercise your mind upon the various muscles of your body. Will to flex or extend any one finger fixed upon, and it is instantly done, showing incontestably a mental control over our locomotive and procuratory muscles. God, however, has wisely severed the action of the heart, and all our vital organs from any tamperings of the will, and endowed them with separate and more inherent energies. Here is actually a universe of dynamic and normal forces with vitalizing and renewing powers of which we are wholly unconscious, and through whose dominions our intellectual and telegraphic messengers pass from our censorium communi or head office to their destined points of execution without interruption. From this short excursion after collateral and amusing facts, we will return to the argument. We have seen that motives have a full control over our desires or will, and that will has a like control over our voluntary or motive muscles, and analytically or synthetically, there is nothing more to be found in this mighty question about the nature of volition. Let us try the power of motives a little farther, and test whether our assertions be correct. Suppose yourself sitting in a house, and it takes fire, and the flames envelope you, would it not prove an ample motive or a sufficient power to put your legs in motion to escape. I hardly think you will deny it, and if not, the question is at an end. You may answer, yes, it certainly was a sufficient cause, but I was at liberty to stay

and perish in the flames, for many a martyr has gone to the stake voluntarily and been burnt. True, but these are cases full in hand to prove the power of motive and the doctrine of necessity. You could have been consumed, had you seen proper, but it is certain you did not see proper, and now we turn the key that shows the mighty secret. It is, why did you not stay and be consumed? and as an honest man you answer, because there was no motive to do so. No motive—true—true—yes, true as that there is a God in heaven, and that he has established his laws, mentally and physically, upon fixed and immutable principles, that cannot be subverted by casualties or the whims of man. It was as impossible for you to stay without a motive, as to fly without wings, the stronger motive as certainly controlling your will, as the heavier body will turn the scale. The weight in your case was in the scale of self-preservation, and it turned you out of the house and saved your life. But you say, many a martyr has gone voluntarily to the stake to be burned, which is true, and many a man has walked voluntarily to the gallows to be hanged, not that he preferred death to life, but there being no escape, the stronger motive to die like a hero, rather than be dragged up and hung like a dog prevailed. The man who goes to the stake might escape, but he goes there selfishly and under the same motive that induces a miser to exchange one dollar for two. The martyr simply exchanges temporal for eternal happiness, and instead of getting two for one, as in the case of the miser, he expects an hundred-fold. Perjury to a false faith might release him to a life of disrespect and self-reproach, and at last sink him down to the undying torments of hell; all of which calculations come in as motives to sustain him in his trying but momentary struggles. I could not select a stronger case to show the power of motives, and how the stronger motive will always prevail, even unto death. Thousands upon thousands of the superstitious, have starved, and maimed themselves to death under the powerful motive of rapturous and eternal joys. The man who commits suicide,

has an overwhelming motive to get rid of some agonizing distress and hopeless despair. The poor drunkard, whose gastric and nervous influences are aggravated to an insufferable extent, might seem to act upon reverse principles in seeking temporary relief to the hazard of permanent disgrace, want, and squalled misery; and yet, his motive acts are perfectly legitimate. He bears with the urging wants, and with his sinking spirits, till his feelings are overwhelmed by a depressing melancholy that obscures the future. Besides a pride and self-vanity, which blinds us from seeing ourselves as others see us, and then that blessed hope, delusive as it may be, that buoys us up through life, comes in and sustains him with a belief, that he will not go like others, and by relieving his agonies for a moment, he will not loose the resolution that is ultimately to reform him. Under a clear sky, however, he sees himself mirrored as he is, when he shudders and shrinks with horrors from the sight, and then it is that he takes Bible-oaths and temperance pledges; but soon again, dark clouds overhang his ill-fated star, inward storms arise and our poor, frail, and afflicted brother feeling what we cannot, the irrepressible monster gnawing at his heart's strings, yields his every earthly prospect and becomes the raving maniac, or a mournful melancholy seizes upon him, and depresses him down to hopeless despair. He, under these circumstances, takes palliating draughts, just as one suffering under an excruciating and incurable malady, is prone to do. Here is a case that shows the necessity of an early and well-grounded education in sober and steady habits, and in a knowledge of our constitution of mind and body, and the laws of nature, under which we "live, move and have our being." If, instead of spending our lives in the study of dead languages and clogging our brains with a chaotic mass of other such trifles as ignorant and presumptuous dogmas and isms in religion, we were put to early training in the active and efficient laws of nature that hourly act upon our sensibilities for weal or for woe, education, instead of be-

ing pedantic and degrading to humanity, would become elevating and ennobling. And thus, instead of making an arrogant and supercilious display of a vascillating and artistic nonsense, we should be well grounded and wise in the immutable and eternal laws of our Creator. Were thus this the case, and nine-tenths of our canting demagogues, who are more corrupt and wily than the devil himself in sowing the seeds of jacobinical corruption and dissipation, made inmates of our penitentiaries, there would yet be some hope of reform from the threatened destiny of man, and the pending dissolution of this happy government.

But to return again from results to the argument. You have said that you could have sat in the burning house and been consumed, if you had had a mind to do so ; but I say it was in the nature of things impossible for you to have such a mind, and therefore impossible for you to do otherwise than you did. In recurring to the more powerful passions and emotions of soul that absorb every other feeling, and that often leads us as blind captives to disgrace and misery, I will mention a clergyman of my acquaintance, who having no resolution to restrain his amative propensities, and believing that even concupiscence was a sin, his motive for honor, virtue and religion was so powerful as to enable him to take the knife and emasculate himself. Under an all-absorbing passion of revenge, men often take life, and then, under a change of feeling, equally uncontrolable, they destroy themselves ; a horrid act which no one would commit had he power to feel or do otherwise, for he could not desire death but as a dreadful alternative from greater evils.

A very common argument in favor of free wills is this—if persons cannot control their will, why should every body think so, and blame them for their acts. The only answer to this seeming something is, that the error lies in our own selfish sensations, so much so, that we hate every thing which gives us pain, or that is even unpleasant to our sight, and hence it is that we

kill snakes that are not accountable for their nature, and hate and punish many a poor creature because uncomely to our sight, or round counter to our feelings. God has implanted in us the pleasure of sexual connection in order to propagate and perpetuate his works, and then a principle of self-defence to protect and sustain them. This principle is sensation in the voluntary muscles, and technically, the "vis medicatrix naturae," in the vital and involuntary functions, which guard us under all circumstances, whether asleep or awake. Hence it is that a blow aimed at the face, though known to be in sport, causes the eye to close and the body flinch, before there is time to think, and contrary to all efforts of will. Prick the hand, or apply a spark when asleep, and it consciously flinches from the threatened danger. The portending evil from the fire of guns or the peals of thunder startle us, and horrible sights mar every feeling of the soul. Any thing that obstructs our view to happiness, or excites painful sensation is at once hated, and hence the unreasonable prejudice against the innocent vessel out of which we have taken medicine when sick, and the unavoidable disgust at serving of soup in a night-vessel, though equally as clean and as pure as a china tureen. We cannot avoid hating the looks of a man scabbed all over with small-pox, or leprosy, or any deformity, though such unfortunate persons cannot help it, and so with every object of life, our fancies, our loves, and hatreds, not necessarily being founded in justice, but in our own feelings that arise from our individual and varied organizations, sensations, and aptitudes to impressions made by the objects of sense, or arising from our emotions within. Were love and hatred bestowed upon merit, we should have more happy matches, and men of moral worth would fill the offices of government, instead of canting demagogues, who cater to the lowest and grossest prejudices of the masses, who are led astray by those very feelings that I am combatting. Hasty and inconsiderate persons will take up and brake an innocent stone against which they have stumpted their toe, and the poor and undefend-

ing brute is unmercifully beaten because unable to bear the burden imposed upon him, but this resistance of ours is no proof of a just foundation in the nature of things. It is a common expression, I hate such a person, or an offending object, not from any merit, or demerit, or willful act, but simply because such are our feelings and hatred to all who do not act in accordance with our wishes. Let any man try whether he can keep his own temper in riding a stumbling horse, where it is obvious the animal cannot help it, and he will find that his flash of passion, and the application of his lash to an unavoidable act, was actually simultaneous with the inoffensive offence, and before he had time to think or reason upon the injustice of his own conduct. I once rode a blind horse on a journey, not knowing him to be so when starting, but thought it a happy mishap that would enable me to school my quick and unhappy Irish temper, that had led me into many difficulties before I had time to think and honorably get out. But to the point. The poor horse was old, and stiff as well as blind, and withal, was much afflicted with an apothetic and imperturbable temperament, requiring the usual antidote of spurs. So down he often went, and as often was the remedy applied, till by piteous groans I was induced to dismount, and then, seeing the sweat of toil and blood of cruelty dripping from his sides, when a new feeling, that of shame and self-reproach, came over me, when a tender pity instead of a cruel reproach possessed my soul, and a new motive was got up to throw my spurs from me, and a pardon which the injured creature could not receive I referred to the great fountain of love and mercy, who, I hope, did grant it upon the plea of ignorance. Notwithstanding all this, however, every stumble after, as quick as a flash of lightning, came a flush and burning to my cheek, before I had time to think, showing that unavoidable things, as well as avoidable, when they bring pain upon us, get up at once a feeling of resistence, and, on the contrary, when they give us pleasure we desire to embrace them. So that we will see from the ever varing counter currents and emotions of

our own minds, that we should be cautious how we inflict cruelties upon our fellows, who it is impossible, in the nature of things, can feel and think with ourselves, or act to please us. The impartial observance of such facts, then, as I have related, must clearly convince us, that though God has endowed us with watchful feelings of self-preservation, and a hatred to everything that runs counter to our interests; that it requires close guarding not to become the instruments of great injustice, and the destroyers of others rights. He has also given us fire and water as blessings, when properly used; yet if not strictly guarded, they may become elements of destruction. It must appear, then, to the observing reader, that we are governed by circumstances, and, farther, that we are made to differ as much in mind, as we do in body, in constitution, in temperament, in health, and in the various vicissitudes of fortune and afflictions of life, all which tend unavoidably to form the character of man. Our feelings, thoughts, and emotions of soul are as diversified as the objects that surround us, every new scene in nature, and all the changing events of live, develope in the human mind their appropriate feelings and affections. The fondest love and the fellest hate, may, alternately, possess the same soul, while the most malignant revenge may be quickly followed by remorse, humility, repentance and forgiveness.

How, then, in the face of all these facts, can any author maintain that we are not influenced by circumstances, but that we have a divine, instinctive and unerring conscience as a guide and a will to execute, that is above circumstances, and which can bring the thoughts and movements of all men under one undeviating rule and standard of action. We hear such men constantly saying, "Well, I would not let such and such feelings trouble me." The mother is told to dry up her tears, and to consider the loss of her child a blessing. The lover is a fool for entertaining such frivolous and childish passions; and the man who has lost his all on earth, is weak to permit a regret to enter his mind. Such ignorant creatures are doubt-

less honest enough in their soothing injunctions, but they certainly fly directly in the face of both God and man, in attempting to subvert the established and undeviating laws of mentality, that can no more be severed from the circumstances that beget them, than effects can from the causes which produce them. Just as rational would it be to say to a man whose hand is in the fire, "Why, my dear sir, I would not allow the idea of pain to enter my head, but sum up resolution, and consider the feeling pleasurable;" or to admonish a hungry man not to allow so vulgar a thing as the stomach to control his feelings.

But still you will affirm that you can do as you please, and so I say; and farther, that you cannot, to save your life, do otherwise than as you please; for then, indeed, could you will to be free to act contrary to your will, or in other words to all the motives and feelings that beget will. To say that you can do as you please, is exactly the same as to say you can be pleased with what you are pleased, will as you will and do as you do. This is certainly talking nonsense and saying nothing in favor of free will, or well got up without a cause or motive to act contrary to what we please. Pause, and think this over and over till by and by you will see it clear enough, that there is no voluntary act of life without a desire to act; and farther, that desire cannot exist without an antecedent, an object of desire; and again, that the mind can no more alter the nature of that motive or object of desire, or avoid its impression, than it can alter the nature of a red hot iron applied to the surface, or avoid the pain resulting therefrom. But we constantly feel that we can do as we desire, upon the application of the object of desire, just as we can feel as we feel upon the application of the red hot iron, they both bring results, and as unavoidable as the impression of light when it flashes upon the eye.

How the will can be both the determiner and determined, I cannot conceive. Again, for the will to change itself from

itself, and make itself what by nature itself is not, is equally difficult. And again, for the will to rise without an object and fit itself to an object of action without any necessary connection or causal dependence upon that object, is, if possible, still more absurd. The will to change itself from itself, must make a change in itself, and consequently leave itself not itself. So we see, that, by the mutation of selfwills, would the identity of mind soon be destroyed, as for a thing to change from what it was, is to be no longer the same that it was. How a will can will a will into existence for a particular purpose, without a purpose or motive to will, is again wholly incomprehensible. If the will be determined to a certain purpose, it must be by something that determines it to that purpose, which determiner is assuredly the motive to action, and nothing else. There can be no voluntary action without a will to act, and no will to act without a choice or object of action. So that it must be found that the object is the foundation both of will and action. There being a preference in every active will, that preference is the cause of action, otherwise we must prefer nothing to nothing, and as such preference exists in the quality and nature of things themselves the will has no independent or self-creating powers, that which fixed and determined the mind, being just as independent of the mind, as the medicine which acts upon the body is independent of the body. To say that a man can will as he wills, or choose as he chooses, or that he can follow his own inclinations, is the same as to say that a man can grow as he grows, die as he dies, or that water can run the way that it does run or is inclined to run. And to say that a man can act contrary to his prevailing inclinations, is to say that we can choose contrary to our choice, or prefer contrary to our preference, or that a thing can be different from what by nature it is. The mind has no more power to cause itself to prefer contrary to its preference, or to prefer and not to prefer at the same time, than it has to cure a fever, or mend a broken leg, or to be and not to be at the same time.

He simply has power to do as he wills, but has no power over his will to do what he does not wish to do. According to the free will doctrine, the good will, in order to get rid of the ill-chosen will, determines without a motive or choice to get up a will without a choice, or to annihilate itself till it can consult with itself upon the best choice. They talk about one will suspending another will, but this again must be found grossly absurd. Suspension and action being as incompatible as motion and rest, for in that suspension there can be no change of will, and change and action being the same, there can be no action, good or bad, attending a suspension of will. Now, as it has been shown that all wills spring from motive or design, these motives or objects of design exist without and independent of the will, or the will before it can will must will to give itself a motive to will—which power must be a creative power—no such motive or object having existed previous to such will. And thus it is seen that these free wills are free Gods without God's government and beyond the sphere of his causal dependencies—that they are governed by no fixed law or rule of action, and what is more startling still, is that they give the lie to God's revealed word, that he is the author of all things and the law-giver and ruler over all things by fixed and undeviating principles. Thus we find that the doctrine of free will is encumbered with a thousand vague and self-contradictory assumptions, logomachical quibbles, and shallow shifts, at war with nature, while that of necessity being founded upon the immutable and eternal laws of causality is as truthful, simple, and comprehensible as nature itself, being nothing more in reality than a conformity to the universal aptitude, fitness and causal dependencies of all things as founded and fixed by the hand of Almighty God himself.

A few illustrations will show how simple it is to have our wills excited by the things we will to do. Suppose a desire or will comes up in the mind from some prevailing cause to go and see a neighbor, how quickly will the legs be put in motion

to do so; but if told by the way that the friend is not at home, which fact the will has nothing to do with, yet this fact at once creates a will for a counter-movement, and just so with all the acting, counter-acting, and checkered movements of life; the nature, or quality, or inducement of the thing presented for choice being the cause of will or motive of choice, having neither room nor apology for self-created wills, independent of, and holding no necessary connection with the properties and nature of the things themselves. This is all natural and easy, while the idea of the will creating the quality sought by the will, and then creating another will to obtain that quality, is complicated and unnatural. In farther illustration of how wills are got up, I say to a man, sir, you are not free to get up and walk, this, at once, creates an ambition, will or desire to walk, and he does so, falsely feeling that the will was got up by himself, when, in reality, that will was the necessary result of my banter, for no such will would ever have existed, or such movement have taken place, but for that banter. The very expression of a man, that he is free and can do as he pleases, at once betrays the fact that he is already possessed with a feeling inclination and ambition to do so, which feeling, inclination and ambition are not inherent qualities, or veritable things in the mind, but mere conditions or modes of mind, produced by the inherent quality or nature of things that operate upon the mind. The mind of a man may be in a perfectly pacific mode or condition, and he is called a liar and thief, and the mind is at once agitated and bellingerent in its feeling, not from any thing internal or from nothing, take notice, but from the words spoken. Here were no self-creations of words or thoughts; but you will say, now is the time to show that a man can do as he pleases, strike or not strike in revenge, and I will agree with you that he can, as he may please, strike or not strike; but his being pleased to act or not act, is to be the result of agencies, over which he has no more control than he had over

the words which excited him. If by constitution he be apathetic and cowardly, or if by education he is in principle opposed to vulgar conflicts, he will not resist; but if on the contrary, he, by his unavoidabable nature, has an irritable temperament, and has by his education a different view of what constitutes honor, and obtaining chivalrous cast in society, he will certainly, if not a coward, strike. All the temptations, passions, and emotions of soul, are alike governed by their exciting causes. The best tobacco in the world offers no temptation to me; and where then the virtue in me, for avoiding both it and spirits, for which I have as little desire. These are, however, irresistible temptations to others, when no counteracting inclination prevails. I cannot help, from my nature, but dislike both whiskey and tobacco, while others cannot, from their nature, avoid liking both. And now it will be seen, that the mind is governed in the exercise of faith by abstract things, just as our desires are by concrete things; and it moreover must appear, upon investigation, that there is neither merit nor demerit in faith; for where the merit in believing that which we cannot help but believe; and where the demerit in disbelieving that which it is impossible to believe For instance, that two and two make four, carries a conviction to the mind that cannot be resisted, while the assertion that two and two make six, conveys as irresistible a disbelief; and these simple facts and illustrations show the principles upon which all faith is founded. There is every degree of natural organization and temperament, every degree of education and of maturity and experience in life, every degree of circumstances that hourly impress us; and there are endless vicissitudes of fortune and affliction moulding us to the necessity of the case. Sore afflictions beget sadness, sorrow and sighing, while the flush of fortune and buoyancy of health produce mirth and laughter, and these vascillations of soul are the necessary results or effects of their appropriate causes. The Protestant and the Catholic who go to the stake,

and the Hindoo who is crushed under the wheels of Jaggernaut, are governed alike by their unavoidable faith, and each are entitled to equal merit, if merit attaches to that which it is not in our power to resist; so that the man who believes either in religion or in the common affairs of life, is upon a footing with him who unavoidably disbelieves. Now, though a man cannot help his belief, we hate him for it, and even put him to death, because his unavoidable faith runs counter to our own unavoidable faith, and lessens our interests and prospects of happiness, here and hereafter. We hate a disagreeable sound, and things that are unpleasant to sight, smell, taste and touch; and even hate a man because he is homely or loathsomely ugly, while we love those who are beautiful and charming, though we know they cannot help their nature, and that they have neither merit nor demerit in them. These illustrations I introduce to explain the constant question asked—why are people punished? and everybody think they ought to be punished if they could help the belief, or faith, for which they are punished. Though it is impossible that God, without violating his attributes of love and mercy, can punish us for an honest belief, yet it is necessary that man should punish man with a view of reform in himself or example to society, or confine him to avoid evil to others; just as we would kill a snake, shoot a mad dog, or confine a madman, though all of them act under their unavoidable nature, and the injurious power of circumstances. Punishments and examples have their necessary influences upon us to do good as well as evil, and hence the consistency of punishment under the law of necessity. A man who knows he will be punished for certain acts, will be necessarily impressed with the fact, and the fear which counteracts the temptation to indulge. Knowing, for instance, the fatal fact that fire will burn and water drown, will deter us from running into them; so that it will be seen, as before examplified, in the early part of this article, it is the doctrine of an early and well grounded education in

whatever direction we wish the youth to be guided ; for be assured that education has as powerful a government over the youthful mind, as the reign has over the guidance of the horse.

A man, I repeat it, can certainly do as he pleases, and he cannot do otherwise ; but in every feeling of pleasure to act, there is a sufficient, and consequently necessary cause of pleasure, which cause is not the subjective mind, that cannot act upon itself any more than a stone can act upon itself, but is without the mind, and an object of desire by the mind, which two, when brought into contact, create a new condition of soul (this pleasure we so much harp on) to act. This is simple, and in full harmony with the universal laws of causality, while for a thing to operate upon itself and bring forth a new creation within itself, without materials on which to work, is complicated and incomprehensible—yes, impossible. How one thing can operate upon another, everybody can understand, as an acid upon an alkali or salifiable base, where the product is a new creation by the union and combined agency of them both ; nor is there a conception, action or product of any kind, mental or physical, short of God himself ; but what must proceed from the fixed and unalterable laws of dualism. It is just as reasonable to suppose that the mind has made itself, that it can resist the tragical scenes, and unnumbered fluctuations and afflictions, yes and even death itself, to which it is fated in time, as to say it can create or originate ideas within itself. If the reader will reflect a moment, he will see that this would be to make something out of nothing ; a thing I have said, and say again, is impossible. If a man's thoughts and desires have an existence, they either came from something or from nothing ; and as they invariably come fitted to some object, end or desire, such object or end of desire must have been the cause of that desire. It is just as simple and reasonable that the mind should turn to the object, as that the needle should turn to the pole.

The question under consideration, when properly understood, is not whether we can do as we will to do, for that is granted to be unavoidable, but what it is that causes us to will or desire to do what we do; and whether that will or desire be in the object willed for or desired, or a mere spontaneity of mind, having no antecedent or necessary cause of existence, an offspring of nothing; and what is more miraculous, is that a self-created will should come fitted to a specific purpose without a purpose. This proximate feeling and conscious fact, that we can do as we desire, is like the feeling that we can call up to mind, by memory, what we desire to do; but in neither of which cases do we feel or are we conscious of the remote causes that brought these desires to the mind, any more than we feel the miasma of fever or the cause of small-pox; though we acutely feel, and are conscious of the present action, and see the results; just as we do those of will, without knowing what caused us thus to will. Now it would be just as rational to say that the fever, small-pox, the lock-jaw which proceeds from a rusty nail, as well as all other diseases, and excitements of our bodies, are self-created things and without a cause, because unconscious of a cause, as to say that our mental phenomena is without a cause.

Persons will assert that they can call up by name anything they may please, without knowing the fact that that very thing is already in the mind, for otherwise they could not name that thing as an object of thought. For instance, a man says, I will now call up Australia, but except he first thought of Australia, how, I ask, could he call for Australia. To call for a thing without knowing what to call for, or name a thing without already knowing the name of that thing, is too ridiculous to argue about, and just so, in regard to our strong and conscious present feeling of being able to do as we desire, so long have we been in the habit of acting from the immediate promptings of our feelings, like seeking the cooling water under a burning fever, that we never search back for the remote cause, and

thus it is that we naturally enough imagine that our own will, before we have a will, begets a will, aside from all causes, motives, inducements or qualities in the things sought for. One may say, I will now repeat the alphabet, but who could ever do so, simple as it is, without first learning and knowing it. A first comes into the mind by the name being called, or like our dreams, by some remote and unconscious association, or by internal agencies over which we have no control. Now, as easy as the alphabet may seem to one who has been long trained and deeply grounded in it, it would be just as impossible for him to repeat it, without first learning it, as to speak a foreign language, by the creative exercise of this wonderful will, which is independent of God's established and unalterable laws of causality. And more to the point, even after we have learned the alphabet in accordance with God's appointment, we cannot repeat it without a desire or will so to do, and as there are no effects without causes, take notice, this desire or will must be grounded in something that produces it, as the outward command through the ears, or some internal association, over which we have no more control than we have over the vital functions that sustain us, or the pulsations of the heart itself. These obvious facts may be granted, and yet the question asked, whether, when such inclination, desire or will arises, we may not have resolution to resist it, by a counteracting and stronger will; to which I answer, certainly, we may, if a stronger will should arise from a stronger motive, not to obey the command than to obey it. Suppose, for instance, a man is commanded by high authority to do a certain act, he is, at once, given a will, by the command, so to do, but, as in cases of martyrdom, if a silent command arises within him, from a belief that God's command is greater than that of man, a counteracting and paramount will will certainly control his actions, and now, though the first command was from without and the second and prevailing from ruminating causes within, they were both the result of actually existing and uncalled for causes.

Nor is the result in such cases any more obscure or difficult of comprehension than the testimony which forces conviction to the mind, the will to do or not to do, being the invariable result of prompting passions, or of delivered judgment, founded upon anticipated results, in neither of which causes are there any self-creations of wills without causes, the will being as unavoidable a result as was the cause, both being as firmly linked together as is the endless and eternal chain that binds God's vast and harmonious universe. We may not see or feel but the first, second or third moving links, but could we trace them back, they would unerringly lead us on and on to the throne of God, the original seat and foundation of all causality. Here, by infinite wisdom and boundless power, were all God's laws, both mental and physical, designed and irreversibly fixed beyond the power of earthly vanity to subvert.

Thus having established the supremacy of God's unalterable laws, all we have to do, is to understand and obey them. If we plant and pray to God to cultivate for us, he will not do it; and should we plunge our beard into the Ocean, and cry, Lord save! he will not heed us, nor will he even administer an antidote to a poison, though ignorantly innocently taken. Those laws of our vital and normal existence are fatally fixed, and the health and happiness of man depends upon studying them well, a thing least thought of by the present artistic age, when men with their idle hypotheses, religious creeds, and political squabbles distract the human mind. To these debasing influences over the mind, may be added the stultifying nature of dead languages and unmeaning technicalities, which engross all the early and more susceptible portion of our lives. Yes, this is unquestionably true, and the reason why we become dupes to patent pills and religious creeds, and the ready tools of political oppression. In consequence of the neglect of God's laws (science) in early life, the benighted mind seeks turbid streams, and pools of art, while the limpid fountains of nature flow sparklingly around

us, and the glowing light of heaven radiates to the utmost bounds of God's universe. Were we to study well those laws, to which we are hourly subject through life, the Doctor, then, would practice upon a science, and we should not daily bemourn the loss of our friends, butchered through ignorance, for old age would, as certainly as we now exist, be the only outlet to life, for, as sure as there is a God, there is a law of hygiene, ample for every morbid influence that can assail us. The wonderful discoveries, which have been made in science, as the telegraph, for instance, can leave no longer doubt of the powerful agencies and counteracting agencies that are at play around us and of which we are wholly ignorant. In proof of our medical ignorance, and as a reproof to the vanity of our little technical popinjays, I introduce the following introductory lecture by the great Magendie of France, the ablest and most renowned physician the world has ever produced:—

"Gentlemen: Medicine is a great humbug. I know it is called a science—science, indeed! It is nothing like science. Doctors are mere empirics, when they are not charlatans. We are as ignorant as men can be. Who knows anything in the world about medicine? Gentlemen, you have done me the honor to come here to attend my lectures, and I must tell you frankly, now, in the beginning, that I know nothing in the world about medicine, and I don't know anybody who does know anything about it. Don't think for a moment that I haven't read the bills advertising the course of lectures at the Medical School: I know that this man teaches anatomy, that man teaches pathology, another man physiology, such-a-one therapeutics, such-another *materia medica.—Eh bien! et apres?* What's known about all that? Why, gentlemen, at the school of Montpellier (God knows it was famous enough in its day!) they discarded the study of anatomy, and taught nothing but the dispensary; and the doctors educated there knew just as much, and were quite as successful, as any others. I repeat it, nobody knows anything about medicine. True enough, we

are gathering facts every day. We can produce typhus fever, for example, by injecting a certain substance into the veins of a dog—that's something; we can alleviate diabetes; and, I see distinctly, we are fast approaching the day when phthisis can be cured as easily as any disease.

"We are collecting facts in the right spirit, and I dare say, in a century or so the accumulation of facts may enable our successors to form a medical science; but, I repeat it to you, there is no such thing, now, as a medical science. Who can tell me how to cure the headache? or the gout? or disease of the heart? Nobody. Oh! you tell me doctors cure people. I grant you people are cured. But how are they cured? Gentlemen, nature does a great deal. Imagination does a great deal. Doctors do—devilish little—when they don't do harm. Let me tell you, gentlemen, what I did when I was head-physician at the Hotel Dieu. Some three or four thousand patients passed through my hands every year. I divided the patients into two classes: with one, I followed the dispensary, and gave them the usual medicines, without having the least idea why or wherefore; to the other, I gave bread-pills and colored water, without, of course, letting them know anything about it—and occasionally, gentlemen, I would create a third division, to whom I gave nothing whatever. These last would fret a good deal—they would feel they were neglected, (sick people always feel they are neglected, unless they are well drugged—*les imbeciles!*) and they would irritate themselves until they got really sick; but nature invariably came to the rescue, and all the persons in the third class got well. There was a little mortality among those who received but bread-pills and colored water, and the mortality was greatest among those who were carefully drugged according to the dispensary."

This is pretty plain speaking for a doctor.

And were Divines in like manner to become thorough bred students of nature, instead of burthening their minds with dead languages and theological follies, they would neither

respect the religious codes and dogmas of men, nor glory in their own folly ; —no, nor could those detestable demagogues, the veriest varlets of earth, humbug a community thus enlightened by the elevating and ennobling study of God's harmonious and glorious works, that will unerringly lead us to health, to happiness, and to Him. But we will return from consequences more directly to the argument, and show how we are influenced by physical causes that make us happy or miserable in this world.

The influence of disease upon the mind, every man in the community has both seen and felt. To a sick man, the luxuries of life loose their zest—nothing tastes or smells right, and sights and sounds are disagreeable. All his feelings are as whimsical as his appetites. The brave man becomes timid, and the imperturbable and generous soul becomes irritable and selfish. The patient and affectionate mother grows fretful and captious towards her children. Every vocation and profession in life looses its interest, and our resolutions for any enterprise become weak and capricious. The aberrated mind is dark and vacillating in its religious and moral affections. Even tooth-ache, gout and sick head-ache will spoil the temper and greatly afflict the mind ; and O ! how often do we become silently demented or harrowed up to raving maniacs, while others sink under the crushing weight of accumulated afflictions down to a settled and hopeless melancholy. Now, if these afflictions of mind be unavoidable and incurable by the will, the will cannot be free to control itself or the destinies of the mind, but is under the laws of necessity, which at once establishes the doctrine I contend for.

To show how we are led captive through the dark and checkered paths of our anxious and toiling existence here, not by the power of disease, as above named, but under the guidance of natural and normal influences ; I will give a few additional examples. Our journey of life is at best but a day, and affords us but little knowledge of the innumerable and wonder-

ful agencies in nature that play around us, and in which and through which we unconsciously live and move, being seduced by more sensible objects to follow our veering fancies. We set out in the morning of life, unconscious of guilt and fearless of consequences; the whistle, the drum and hobby-horse, with the nightly legends of the nursery, filling our cup of innocent and early joys. Little do we think how "one generation passeth and another generation cometh," nor have we yet any knowledge of our own flitting and transient lives; but on we journey, joyously picking up by the way the early flowers, and chasing the butterfly with his gilded wings, which gives us more rational delight than a monarch can receive from the temporal bawble of jewelled crown. Charmed with every changing scene of nature, we are led through flowery lawns, by purling brooks, and into fragrant and warbling groves where our enchanted minds are lulled into elysian reveries, and our thoughts elevated far above the vulgar realities of life, not dreaming that soon, and we shall enter dark and dreary abodes of sorrow, where we are to be afflicted by cares and torn by contending passions. Fresh in youth, buoyant in health, and animated by the hope of future bliss, we still pursue our unclouded path, nor think we are so near the troubled ocean of life and the vale of tears. All has been serenity and sunshine; but now, and the noon of our day has come with a clouded sky, and the troubled elements are warring around us. The day is far spent in the toys of life, and the unwelcome fact is forced upon us, that we have a living to make; and now it is that envy, pride and ambition enters the unstained and tranquil soul. The tumults of life now begin; and hope and fear, love and hatred, and joy and grief, with all the distracting passions, alternately occupy the soul, and imperiously direct the will to this, that or the other act.

As the evening of our journey approaches, circumstances again change and throw us upon a smoother path. The stimulus of ambition is gone, and the heart grows cold to the world.

The lengthened vista is closing upon our sight, and the memory is fast fading of the past. Our hearts beat faintly, and we feel that every pulsation brings us one step nearer to the brink of eternity, when our journey will be at an end. The pleasures of early life have fled for ever, and we worship the Lord of nature no longer in his flowery meads, his flowing streams, and shady bowers, but seek him in a higher sphere, far, far beyond the confines of earth, where we hope for a happy haven of rest when our stormy voyage shall be over. The heart that once glowed with love, with humanity, and kind affections, has been left but to sorrow. Every tender tie to earth has been broken and our friends have passed to worlds unknown. The lone and feeble soul has now no consolation but in religion, when it again becomes firm, and tranquil, and buoyant in its glorious hopes, which warms it with seraph fire and wings it for its eternal flight.

Now all these vassalations of mind and workings of will to suit the occasion, must have been from the progress of age, and the power of circumstances, farther showing, what I think has been already amply proven, that the will is governed by circumstances, and, consequently, under the law of necessity, which is not an accident, or broken link in the chain of causality, but a fixed and unalterable law given by God himself to preserve the unity and harmony of his universal dependencies upon the one great will.

I now think it must be granted by every impartial reader, that my arguments in this Essay have established the following axioms: and first—That God's foreknowledge of man's conduct, and man's freedom from all fixed rules of action, is impossible; for how could God certainly know a thing to be, that might or might not be; the ten thousand casualties of a self-creating and independent will affording no fixed rule by which to anticipate events. Even we short sighted creatures can, by the fixed and unalterable laws of our solar system, calculate eclipses to the minute, for thousands of years to come, but were those laws fortuitous, or left to chance, no such calculations could be

made. Even every game of chance, improperly so called, has its laws by which it is governed. No die was ever cast that did not have its reason and cause, why it fell this way instead of that; but when ignorant of causes, we refer them to mystery, miracle, and chance, or something beyond natural law and human power. We also know by the determinate laws of the vegetable kingdom, that an acorn will bring an oak, and a peach seed a peach and not an orange, but did acorns bring oranges or apples, as they might whimsically determine, by an almighty power of self-creation, such as is given to the will, above all law, and beyond the pale of God's government, neither God nor man could anticipate or have any positive knowledge. No Christian, however, can consistently maintain the doctrine of casualties, or contend for a free and sovereign will independent of, and above all law and rule of action; as in so doing he would deny the truth of God's prophesies, for as above shown, neither God nor man can certainly know a thing to be, that may or may not be, as chance shall determine. The very affirmative of the proposition is an impossibility, that subverts itself; for it is the same as to say, that God can know a thing to exist that has no existence, or that he can anticipate an event which has no antecedent cause or law by which such an event may be brought about. If the reader will but reflect for a moment, he will see how ridiculous the idea is, that God can certainly know that a man will do a thing, when the man is at liberty not to do it; God himself, in such case, being thrown into the vortex of fortuity and left without a law or rule of action by which to anticipate events. No event which he prophesied, yet had any existence, but he knew, by the law of mentality, with as much certainty as we know by the laws of motion, that the moving of the first and present link of a well connected chain, will move every other link, it matters not how distant the links and endless that chain may be. But now suppose, there were no laws of causality, or connecting links, how could God or man prophesy upon future

events, or know how far the chain would move. The man who designs and constructs a clock to run eight days, knows that it will run eight days, but he who knows nothing of the design, or connecting wheels and moving power, could have no such knowledge. And now, here I must be indulged in correcting a great error, which prevails, even amongst philosophic men. It is often taunted against those who teach the doctrine of moral necessity, that the fore-knowledge of an event does not make that event. For instance, the man who calculates an eclipse does not make that eclipse ; and were God, at this moment, to enable me to see future events, my knowledge of such facts would not, necessarily, have any agency in bringing them to pass. Now, though this is all true, it is a miserably shallow and shameless shift, and has nothing to do with the case in hand, any more than a man's knowing he is made by a superior power has to do with the making of himself. Such tiros should be made to know, that there is a vast difference between the creator and the created, the designer and the thing designed, and that though man may become acquainted with many of the laws of God, it is no proof that man made those laws. I grant that my knowing, a clock will run eight days does not make it run eight days ; but I also know that the man who designed and made that clock, made it to run eight days, as otherwise it would not run eight days. Yes, and I farther grant, that my knowing the sun will rise at a certain minute to-morrow morning does not make it do so ; but with equal certainty do I know, that the God who made that sun, made it to shine, and gave it its laws, by which it is governed. God has brought nothing into existence which he did not, in his pre-conceived plans and wise designs, purpose so to do ; and there can, therefore, be no broken links in his eternal chain of causality ; but all things work, as in the case of the clock, just as they were made to work. The hue and cry, and vulgar prejudices got up against the doctrine of necessity, is that it makes God the author of sin. The doc-

trine I have taught throughout, is a conditional necessity ; but take the ground of the strongest fatalist, and I ask in common honesty, where is the difference, so far as either God or man is concerned, what instruments God employs in the punishment and death of men ? Whether he uses a revolver, throws an old tree upon him, kills him with a slow fever, or dispatches men in mass, by earthquakes, wars, pestilence, and famine ? If God can be made guilty of sin in one case for killing a man, he is equally so in every case, it mattering not whether he uses one man as an instrument in killing another, or employs more protracted and painful means. We know that the best of men on earth have suffered greatly, and that we have many unavoidable afflictions ; but it is our duty to bear patiently with them as did Job, and believe, as I firmly do, that all will work together for the best. God has bestowed upon us many blessings, showing that he is kind and careful of us, and will, as he has promised, in the maturity of time, and in the consummation of his ultimate plans, make us eternally happy. We should, as observing men, grant what we cannot honestly deny, and offering no apology for things we know nothing about, leave the how and the why to God himself. Now. it cannot be denied, as in the case of the clock-maker, that if God foresees what a man will do, and he makes that man, that he makes him to do that thing ; for if he had made him otherwise, he would, in accordance with his nature, have acted otherwise. Every thing is made to be what it is, and to do what it does, as otherwise God is not a wise God, and has made things in vain. Many weak-minded, but good men, have, in order to get God, at they think, out of this dilemma, robbed him of his sovereignty, and denied to him a fore-knowledge of his own works, thus unintentionally maintaining a system of atheism. There are but two views that can be taken, in regard to the creation and government of the universe : that it was either created and is governed by an all-wise, powerful, immutable and eternal God, who fore-

saw all things, and created nothing in vain ; or it made itself, and is governed by chance, as free-willers and fortuitous philosophers would have it.

Axiom 2.—That the doctrine of casualism and self creating powers leads to atheism, for if God be not the creator and governor of all things, then may things create and govern themselves, as pantheists affirm.

Axiom 3.—That God fits means to ends, and comprehending all things from eternity to eternity in one most perfect and unalterable view, his fore-knowledge of events is as certain and unerring as man's after-knowledge of things, which, having once taken place, can never be altered any more than time can be called back, and things made naught that are.

Axiom 4.—That there is as indissoluble a connection between motive and action, as between cause and effect, and that all things in God's vast and harmonious universe are dependencies upon the one great and moving cause.

Axiom 5.—That both God and man, as certainly exist under a law of necessity as they exist in time and space, neither being able to act rationally and voluntarily without a motive in view and end to be obtained, which motive in view and end to be obtained must be the ground and reason of such action.

Axiom 6.—That motives or inducements are correlative, are not real substantial and independent entities, and do not inhere in the mind any more than light and sound or other sensations, but in the motive objects, over which the mind has no more control than has the powder over the spark that explodes it, or the wax over the seal which impresses it.

Axiom 7.—That God, being absolutely perfect in his uncreated, underived, immutable, eternal, and consequently unavoidable nature, every motive to action must be for the best, and that there is not, therefore, any evil in God's universe, but that all apparent evils are dispensations of mercy and end in universal good. He, who maintains an all-wise, all-powerful, and good God, cannot but grant this doctrine of optimism,

which affirms, that all things are wisely ordered, and ordered for the best.

Axiom 8.—That to say that God's pre-science is perfect and infallible, and yet, that the connecting links of causality or laws by which events are to be brought about, are fallible, or, in other words, fortuitous and uncertain, is ridiculously absurd, for God himself cannot see the evidence of a thing, which in itself has no evidence, or antecedent cause of existence.

Axiom 9.—That an effect does not create its cause, the child its father, nor the will its motive, but that the cause produces its effect, the parent the child, and the motive its will.

Axiom 10.—That the motive power or quality in objects, which beget our volitions, are inherent in those objects, and not created by the mind, and consequently independent of it, as for instance, the quality of sweetness is in the sugar, heat in the fire, and coldness in the ice, the sensation only or effect being impressed upon the mind, while the quality is as certainly in these objects as the impression made upon the wax was in the original seal.

Axiom 11.—That it is impossible to act voluntarily without a motive or desire so to do, and as the quality desired and motive to act is in the object of desire, which begets the will, the will does not beget itself, and consequently cannot, in the nature of things, be free.

Axiom 12.—That the doctrine of spontaneity and a self-creating power is incompatible with the sovereignty of God, and with the unity and harmony of his universal and immutable laws.

Axiom 13.—That it is impossible for God himself to know a contingence, as to do so, would be the same as to know a thing to be certain, which, at the same time, he knows to be uncertain, involving the absurd idea and impossibility of to be and not to be at the same time.

Axiom 14.—That to say, because we act from our unavoid-

able nature and the force of circumstances under which we are placed, that our lovely acts are not to be loved, nor our hateful deeds not to be hated, is a false position, when all will acknowledge that God is, in his unavoidable nature, absolutely perfect, pure, and holy, and that his acts are in accordance with his nature, and yet that we adore him, because of his natural perfections. The angels are, also, so confirmed in holiness, as in the nature of things, to have no will or wish, but to act in accordance with their inherent nature. From these facts, might we, with equal propriety, say that we give no thanks either to God or to holy angels for acting just and holy, because it is their nature so to do. In like manner, too, might we say, that we cannot love a lamb or an infant, a beautiful woman or any other lovely object, because it is their nature; or that we should not hate a serpent, because it cannot help but be a serpent. Our passions and emotions are always suited to the nature of the objects or actions, whether voluntarily or involuntarily. Gold is gold from its unavoidable nature, and yet we admire it more than lead, which cannot help its nature. Christ, himself, was under a law of necessity in acting out the will of the father, in his pre-conceived and determined plan of redemption, and therefore, according to the doctrines of free-willers, was entitled to no more thanks than was Judas, who betrayed him, as they both acted in perfect obedience with God's own plans, positive decrees, and unerring predictions. We cannot help disliking those whose hearts God wilfully hardened, as instruments for certain purposes, and of loving those who God made perfect. No Christian can help but admire Paul, though he was forcibly checked in his wilful acts of wickedness, and compelled by a divine and resistless power to be good.

Axiom 15.—That in every act of volition, an object of choice or desire must be presented to the mind, and that in as much as the quality or exciting nature of that object begets the will, the will is not free to beget itself, without a motive,

wish or end in view, which at once explodes the doctrine of self-creating, free and motiveless wills, and bringing the mind back within the pole of divine influences, restores to God his sacred, immutable and eternal laws of causality. It is true, that we may, yea, must do or not do, as the strongest motive may bias the mind and direct the will, but in this case again, as in every other, we have no alternative but to do or not to do. If the motive for action be wicked, and the man be a good man, the motive not to act will control him; but if the temptation be strong, and the man insensible to virtuous deeds, he will yield to the temptation. Now this case, simple and plain as it is, represents every other imaginable case that can occur through life. It clearly shows that the good man and the bad man are governed alike by motives, and that the controling power of those motives arise from ten thousand hidden agencies. The mind is biased and the will directed from original organization, education and our endless degrees of sensibility, as well as the peculiar state of mind, and our ever vacillating condition of health. It is not probable that any two men on earth can be made to think alike, upon all subjects, any more than they can be made to look alike in every form and feature; and yet, O yet, how sad to say, we have cruelly strove to crush all mankind into one mould, made by our own vile prejudices, but for which God never created man. It would be just as rational to affirm, because we feel and are conscious of the possession of life, that we gave ourselves that life, as to say, because we feel volition to arise in the mind, that we produce it, or that it is free to create itself. It requires close observation to see that the cause of determination in the mind must be as separate from it, as any other cause is from its effect, and that it must preceed the will or act determined on. In every choice there is a causal and indisoluble connection between the choice and the thing chosen. Every thing that exists must have a cause of existence, and as volitions rise by myriads, invariably and unerringly fitted to the

objects and ends in view, those objects and those ends to be obtained must be the cause of such volitions. The kindred relations and causal dependencies of our volitions, are often obscure and even unseen, yet they, like the occult and remote causes, both of mental and bodily disease, must have had their existence, and have acted upon us, in order to produce their effects. Our ignorance of causes, can, therefore, be no argument against their existence, and in favor of effects without causes.

Axiom 16.—That because all our actions proceed from the will, we naturally and unwarily suppose that the will arises from the will itself, which brings us back to the old absurdity, and often repeated impossibility of a thing creating itself, for, as to do so, would be to move without a motive, and to design itself, and create itself, before itself had an existence.

REASONING.

Upham in his "Philosophy of Mind," (page 190,) says :— "That without original suggestion we could not have any knowledge of our own existence, and without consciousness, we should have no idea of our mental operations, and without judgment," which he says is also a distinct source of knowledge, "there would be no reasoning ; and unassisted by reasoning, we could have no knowledge of relations." "Reasoning, therefore," he says, "is to be regarded as a new and distinct fountain of thought, which, as compared with other sources of knowledge, just mentioned, opens itself still farther into the recesses of internal intellect." "Reason," he says, "is a distinct source of knowledge, that enables the internal mind with a new and valuable form of ideas, and that it brings to light hidden truths, that no other faculty could do."

I have quoted Upham as a popular work, and one that pretty fairly embodies that chaotic mass of nonsense to be found in our text's books that our schools generally teach. All, in common with Upham, assign to the mind a number of faculties and powers, which they say can create, call up, handle, and turn about, or set aside, ideas at pleasure. It is true, but hard, yes truly hard, that our youths, intended for future usefulness, should be compelled to memorize and answer, as the learned pig, to all this abominable and wholly unmeaning jargon of external, internal minds, and of intellectual faculties and powers, that have no archetypes in nature.

The pupil is perplexed and confounded by these external and internal intellects of intellectual states of mind, and external internal knowledge, original, secondary, and subordinate facul-

ties, active and complex powers, with the classifications, divisions, and sub-divisions, and abstractions, making, as the reader can see, by looking into those books, an ordinary volume of index, taking up, most unfortunately, as much space as the entire science of the human mind should occupy. These fountains of knowledge, and their almost innumerable departments, powers, and faculties within our little heads, are greatly more extensive than the "Mammoth Cave." Indeed, these fancied divisions of minds have carried to such a ridiculous extent, that a great preacher and divine teacher, Dr. Alexander, Professor of Theology at Princeton, has affirmed in his book of "Moral Science," "that the corrupt principles of a man does not vitiate the essence of the soul," which must mean that each of those independent faculties or powers acts for itself, and contrary to the desire of the soul. This doctrine of the great Professor, though glaringly false and mischievous, is but the legitimate consequence of the numerous divisions of an indivisible thing, and the many independent faculties, not to be found in the mind, but taught in all the works on moral and metaphysical philosophy. When such mendacious doctrines then can be maintained by such minds, and enforced by their divine mission and official authority, what can we expect better from the tyro in science, or a community indoctrinated in such institutions.

As I have before affirmed, the mind is a unit, indivisible and unextended, occupying some portion of the solid brain, needing no great cavities or numerous spaces for the location of those many powers and faculties. The doctrine then taught of its many parts and distinct divisions, is at variance with facts and ridiculous in its tendencies. Those who believe in the spirituality and identity of the soul, cannot consistently teach its material divisibility and inidentity. It is granted by all thinkers that no two objects or actions can occupy the same space at the same time, and how is it possible then, for the mind occupying but one space, it being an identity *per se*, can occupy or entertain within the same space all the faculties, powers, and dis-

tinct agencies, so ludicrously allotted it by metaphysical writers. What I here teach from the book of nature, and have striven throughout to maintain, will, when all the paper books of mental philosophy on earth shall be thrown aside as trash, stand as a simple, immutable, and eternal work of God himself. The factitious works of men have ever led us blindly astray from the paths of truth, and distracted us in all things of opinion or faith. The simple fact is, that other than metaphorically speaking, there is no such thing as faculties or powers, separate and apart from the oneness and essence of the mind itself. Sensation or feeling is this only characteristic of the sentient and percipient being, that exalts the mind above common organic matter, and gives us all our knowledge. In short, feeling is the mind itself, and the ultimatum of every thing known in regard to it, and it is that and that alone, which gives us all the knowledge we have of our own existence and of the world around us. When deprived of it we are dead, the soul having departed from its tenement of clay. Sensation is the "vis medicatrix naturae," and conservative power of normal action. From it arises the universal desire for happiness and self-preservation, and more than this, all the kind feeling and sympathy for our fellows are prompted from what we have felt or suffered ourselves, and in short, but for the feeling we have, we could not feel for others. Were it not for feeling or sensation, which God has interwoven nto our very constitutions, we could not be moral agents, as we should have no sympathy for others, nor could we feel our obligations to our Creator. All the force of education and our hopes in life are founded upon it, and without it, rewards and punishments would be of no avail, as we could not be punished in Hell, nor could we enjoy the gifts of Heaven. Whence, then, that inveterate mass of prejudice in authors, John Locke excepted, against the doctrine of sensationalism, but from the contemptible and iniquitous arrogance of man, who has condemned the plain and simple laws of God as low and brutal.

I hope to make the doctrine of sensationalism so plain,

that the reader may think it untrue that it was ever opposed. But in this he would be mistaken ; for every writer, who has attempted to sustain it, has been denounced as a slanderer of his species, and borne down, not by argument, but by ribaldry and Billings-gate abuse. Those ecstatic and transcendental authors, who gratuitously assume for the soul inherent and divine intelligence, independent of our gross senses and the influences of the external world, hold sensation or feeling to be a vulgar thing, belonging in common to man and brute. I give these facts in the history of our race, to show how the supercilious vanity of man will blind him to those sacred truths that God has so plainly made manifest to his unprejudiced reason. In China, this ungrounded pride, and unjust prejudice, is even more inveterate than in our own country. They hold that their imperial intellects flow from a higher and purer fountain than those of the lower cast ; and hence it is that they feel contaminated by the very touch. A book of true philosophy there, would be committed to the flames, and the author with it. If these startling examples, with the fact I have shown of the world being governed by blind prejudice, will not open the eyes of the reader to his own condition, and give him resolution to turn his attention to the unmistaken laws of God, and think for himself, we may despair of ever elevating the soul of man to that noble and independent standard, which it has ever claimed, but never attained.

Amongst Christians, Catholicism is founded upon the infallibility of the Church, and Protestantism upon the creeds of man ; while none base their faith upon the positive and eternal truths of God. Let our degraded race reflect upon the millions whom Confucius has thought for ; the millions whom Zoroaster has thought for ; the millions whom Mahomet had thought for ; the millions the Pope has thought for ; and then the remaining millions who are under the slavish dominion of the thousands of distracted petty leaders ; and instead of condemning the man who will sacrifice his own popularity

in defence of his God, and the nobility of his own race, they will surely applaud him. This taint of superstition that leads to idolatry, and the aping impotence of man, ever has, and I fear, ever will suppress the power of reason, and make him the dupe of his corrupt and designing fellow mortals. That high-sounding and spiritual philosophy, so self-styled, has ordained to itself a vast amount of complicated and inexplicable trash, called by their ignorant devotees dark and deep learning. All this mystic veiling of truth, and the mazes of superstition, arise, as before said, from the prejudice of religious writers against the vulgarity, as they call it, of sensation, it being a thing common to low as well as high life, to the brute as well as man, and even to the lower grade of organism. But should we, because God has seen proper to give sensation to brutes, refuse it, or shut our eyes to the glorious orb of day, because he has ordained it to shine alike upon all his creatures down to the most humble in creation? As well might we refuse to breathe the vital air, and reject the genial and refreshing showers, because they sustain the vegetable kingdom, which is still lower in the scale of animated nature. Why the curse of God should not have fallen upon those, who profess to be his interpreters, for their traitorous dissemblance of truth has ever been my marvel. That their doctrines have led man into dread confusion, endless strife, and religious bloodshed, is a sad and melancholy fact; and that more than two thousand years of labor, and vain display in controversial theology, has ended in disrespect, and even contempt, by such truly philosophic thinkers, as Comte, is too obvious to the reading eye for denial.

But we will return from these sad results to the solid argument. Discarding those thingless and distracting names as powers and faculties, with their innumerable progeny of subordinate and hidden agencies, we will turn our thoughts in upon our sensitive soul, thus cleared of its rubbish, and see what is there to be found. Let us ask ourselves what is a thought

or idea, if not an impression made upon our feeling mind. We cannot think without feeling, nor feel without thinking. They being identically one and the same, but in sound. Twice two make four, and four ones or three and one will be the same, though very different in sound. We cannot think without reasoning, and we certainly cannot reason without thinking. We cannot judge without reasoning, nor reason without judging; reasoning being nothing more in fact than a connected train of thoughts. Apply a coal of fire to the surface, and we think we feel it, and infer the cause; we believe we feel it, we judge we feel it, and reason tells us we feel it, we are conscious we feel it, we imagine we feel it, we suppose we feel, we presume we feel, we perceive that we feel, we conceive that we feel, and in fine we know that we feel. These, now, I will say to the pupil, are nothing but arbitrary associations and lying sounds, and not even as much as different modes of sensation or thinking, showing the fact, as I have said in many parts of this work, how deceptive, bewildering, and vague the language used by metaphysical writers is. Such books are not entities in nature, nor are the words they contain the representatives of real things. But such is the supremacy of habit over the human mind, and such, also, the indissoluble tie of association of things, that have no real or necessary connection in nature, that it is hard to convince the credulous and ordinary thinker, but that every word must have its separate and appropriate meaning, and, therefore, that feeling, reasoning, thinking, etc., as they differ in words, must be different in nature.

Before advancing farther in the argument, I must ask to be indulged a little in the clearing away the rubbish and moulds that the lapse of ages has accumulated around this important subject, that the common reader may, with his untutored and natural perceptions, view the naked fact and beautiful symmetry of nature itself. We, for instance, are not conscious of the fact, that we use a metaphor, when we speak of a long and a short time and, also, of a long and a short distance. Now, in these

cases, we unconsciously linken both time and space to a line, and then measure accordingly, when, in reality, there is no more necessary connection or relation than there is between solidity and pain. In like manner, we associate color and extension, simply because we see them in connection. This association is brought about by our measuring time, by motion, and motion by extension. For instance, the hand of a clock moves over a certain space in one hour, and in two hours it doubles that space.

The despotic of fashion is sustained, in like manner, not from any merit in the object itself, or from any real existence in nature, but from our accessary and associated ideas. A fashion may be formless, and even offensive and forbidding at first, but soon, and it becomes tolerable, and by a farther association with the idea of the great and fashionable, it becomes beautiful and irresistible over the taste of the aping and fashionable world. A borrowed and factitious beauty is engrafted upon the human mind, the fruit of which there is no archetype or stable existence in nature. Things obtain a common rusticity or nobility, according to their intimate associations. A costume habitually worn by persons of high rank acquires an air of elegance and beauty, when the same form, if associated with the idea of low life, would be repugnant to our erratic and fastidious taste. Hence the studied and constantly guarded effort of snobs to an air of elegance and of exclusive importance. Dugald Stewart very justly remarks that the only reason why the Scotch language is esteemed as rough, disagreeable, and vulgar, is that Edinburgh is a provincial town, and London the seat of court. All who are thus warped and swayed by artistic taste and human conventionalities, I call weak-minded and vulgar, for upon such impotent minds have ever been entailed the vices of their adored and corrupt models. Thus, by artful authority, based upon the same credulity, has our moral judgment been perverted, and the better feelings of the human heart been overwhelmed with a flood of petty and party prejudices.

Thus, too, upon the same principles of association, has the priesthood, by coupling the most unhallowed things with the sacred and overawing name of divine, vicegerency been able to pin down the galling yoke of vassalage upon the masses. Frauds and seductions innumerable have been perpetrated under the foul cloak of hypocrisy by the soft whisperings of divinity, and the tender ties of sisterhood, and the books of heaven are blackened by the records of filchings from the poor and oppressed. As may be seen elsewhere, then many mistakes in the name of the Lord, bound up in the Bible, but such is their genuine and sacred associations that we do not dare to grant our own judgments, and are afraid to separate them, though we may not believe in their canonical and inspirational infallibility. And thus has time, with its divine associations, hallowed some of the grossest and most libellous personalities against the great Jehovah himself.

In farther illustration of the deception of association, we often couple the cause and effect as one inseparable idea. For instance, we receive the words color, smell, solidity, etc., as the ideas themselves, when, in reality, there are only arbitrary sounds to express the cause of our inner feelings or ideas, which cannot, in the nature of things, be read fragrant, solid or like sound. These are mere feelings and exist in the soul alone, and bears no exact resemblance to the external thing, to which we arbitrarily give a name for convenience sake. The rusty nail bears no resemblance to the lock-jaw which it produces, the knife does not look like the pain we feel from the wound it inflicts, nor does the miasma bear any resemblance to the fever it occasions. The matter of the rose might exhale forever, and no such idea or word as fragrance could ever exist, but for the existence of the sentient being, upon which the thought is impressed by such specific particles of matter; in like manner might the soul have a separate and eternal existence without such sensation, but for the actual existence of the rose which impresses it. Vinegar does not look sour, nor does sugar smell

or feel sweet, yet they have the power of producing such sensations, and yet it is only by experience, and not from that intuitive, infallible and divine monitor, conscience, that we have *a priori* known it.

Dr. Gregory, in his preface to his edition of Euclid Works, says, that the ancient Greek writers looked upon grave sounds as high, and acute sounds as low, and affirms that the present taste and opinions of sounds is an innovation of recent date. These facts show the controlling power of authority and custom over the human mind, where things diametrically opposite can be believed from the dictum of some idle thinker and schismatic leader. This fact related by Dr. Gregory farther confirms me in my opinion that at the present style of music enforced by foreign and great names to the destruction both of the soul and body, of our good old and feeling ballads, are in like manner innovations of recent date and contrary to nature, and the harmonious and social soul that God has implanted in us.

The high-tossing and sky-larking variations that fly from bar to bar, like a skipper on a griddle, will never reach the heart, nor bring a tear to the eye, and can only be admired for its difficulty of performance, and its exquisite execution, just as the walking of a wire and balancing upon the chin, nose, and every finger is.

In farther illustration of the influence of education and habit, every classic reader knows the patriotism and fortitude created in the Spartan by education. The savage from early education and long habit of anticipation is prepared to bear with magnanimity and fortitude the most excruciating torments that can be put upon him, so much so, that when his sinews are cracking and bursting in the flames, his heroic and immortal soul disdains to change a feature or to call on man for mercy. In India the wife burns herself upon the funeral pile, while our Christian widow, in love with the good things of this world are looking out for a younger and better-looking husband. Millions crush themselves under the wheels of Juggernaut from false

training and the force of religious prejudice. I have no comments to make upon our boasted patriotism and fortitude in Christian martyrdom, nor upon our high sounding self-commendations, but will simply say, in the language of an old and vulgar adage, "that the proof of the pudding is in chewing the bag," and again, "that the tree is known by its fruit."—"He, that exalteth himself shall be humbled, and not all that cry Lord, Lord, are his."

I earnestly ask the serious attention of the reader to the history of man from his cradle to his grave, and there learn the force of education and prejudice upon the youthful mind, which governs his after-life. In that history he will see that our apish aptitude for imitation, and our blind, slavish, and habitual obedience to the arbitrary rule of others, has ever been the degredation of man, the blight of reason, and the dwarfing of our aspiring and otherwise progressive souls.

I here quote what the Rev. Sidney Smith has said under the head of Reason and Judgment, in his book on Moral Philosophy, I literally quote all he has said upon those two subjects, not that there is much in it of argument, but that it confirms what I have said in regard to the incorrigible obstinacy of early education and habit.

"We connect together two ideas in early life, which we find it absolutely impossible to separate in advanced age; we reason from them as from intuitive truths, and upon such topics are utterly impregnable to every attempt at conviction. These are the principal obstacles to the progress of the reasoning faculty; and they are disorders of the mind so common and so detrimental, that I shall speak of them more at large in my next and concluding lecture. When they happen not to exist, or when they have been guarded against by a good understanding, or a superior education, the conclusions we draw upon most subjects are sound and just; for if a question be discussed coolly, if the parties have no other interest in its termination but that of truth, if they thoroughly understand the terms they employ,

if they are well informed upon the related facts, and if they are, both, in the habit of guarding against accidental associations, the conclusions in which they terminate will probably be the same. There is hardly any difference of opinion not resolvable into one or the other of these causes. Here, then, we have an outline of that manly and high-prized reason, which, under the blessing and direction of God, arranges the affairs of this world; which cools passion, unravels sophism, enlightens ignorance, and detects mistake; which wit can not disconcert, nor eloquence bear down; which appeals always to realities, and ever follows truth without insolence, and without fear. For it is disgraceful to the immortal understanding of man to be governed by sounds, and to be the slave of that speech which was given to do him service. It is beneath the loftiness of his faculties to take his notions of truth from the little hamlet in which he was bred, or from the fashions of thought which prevail in his hour of life: for truth dwells not on the Danube, or the Seine, or the Thames; she is not this thing to-day, and to-morrow another; but she is of all places and all times the same, in every change, and in every chance—as firm as the pillars of the earth, and as beautiful as its fabric. Add to the power of discovering truth, the desire of using it for the promotion of human happiness, and you have the great end and object of our existence. This is the immaculate model of excellence that every human being should fix in the chambers of his heart; which he should place before his mind's eye from the rising to the setting of the sun,—to strengthen his understanding that he may direct his benevolence, and to exhibit to the world the most beautiful spectacle the world can behold, of consummate virtue guided by consummate talents. 'For some men,' says Lord Bacon, 'think that the gratification of curiosity is the end of knowledge; some, the love of fame; some, the pleasure of dispute; some, the necessity of supporting themselves by their knowledge; but the real use of all knowledge is

this—that we should dedicate that reason which was given us by God to the use and advantage of man.'"

The first lesson given a child, should be to discriminate between things natural and necessary in nature, and the fortuitous dogmas of man. They should study well the laws of nature which controls the succession of events, both in the physical and moral worlds, that we may anticipate the future from the past, and thus be able to meet the emergencies of life. Medical doctors are like divine doctors, ever prone to magnify inessentials in medicine from mere casual results, that the after experience of impartial observers explode. Strange, that this kind of association should have so far blinded the great M. Boyle, who has given the following grave prescription for dysentery. I copy it verbatim from his works. "Take the thigh-bone of an hanged man, calcine it to a whiteness, and having prepared the patient with an antimonial medicine, give him one dram of this white powder for one dose, in some good cordial, whether conserve or liquor." Some one doubtless took this prescription, and got well; and from the accidental recovery of the patient, and from this accidental association of the hanged man's thigh-bone with the recovery of the patient, was inferred a necessary and efficient connection. This case reminds me of what is recorded of a doctor with slender science, who commenced the practice of medicine with a single nostrum. His first patient was a Dutchman, who got well, and his second patient a Frenchman, who died; from which casual results he recorded, in his book of experience, the following facts:—"Be careful to recollect, that what will cure a Dutchman, will kill a Frenchman." The dying of the privy, the flight of crows, signs in the heaven, and many other coincidences with war, have been taken as causes of war, simply because of their association. In this casual connection, augury, astrology, and all the forms of prognostication and superstition, have had their rise. Advantage has been taken by the designing of this

trait in the human character, and they have, by grafting these superstitious ideas upon weak minds, reapt a bountiful harvest, and given to the capricious masses a fanatical devotion to the most absurd und corrupt institutions in religion. And right here is the danger from our versatile and erratic nature of total scepticism; for seeing the deception and depravity of religious supremacy, minds equally weak are proud to revolt from all authority, human and divine. If we were instructed from early life in the immutable and eternal laws of nature, upon which alone human harmony and happiness depends, instead of the riddles, enigmas, and inexplicable mysteries of controversial theology, we would not be found at this late period of the world degraded by a vasallage in superstition and human authority.

Just as rational are the devotees of the Legend of the Talmud, and Alkoran,—yes, and to the more recent tricks of Brigham Young, as our deluded devotees to the distracted dogmas of our day. Such opinions are beneath the dignity of an immortal soul, and nothing can redeem us from the venal and debasing grasp of human authority, but the sublime truths taught in the Book of Nature, which elevates the soul and kindly unites the heart of man to man, and to the author of his being. Let us then return to her simple and easy lessons in the laws of mind; but first we will copy a few lines from a text-book for high colleges. "In order to reason, we must have the subject, or that concerning which something is either asserted or denied, commanded or enquired; the predicate, or that which is asserted, denied, commanded or enquired, concerning the subject; the copula, by which the two other parts are connected. In these two propositions : Cæsar was brave, —Men are fallible,—Men and Cæsar now are the subjects; Fallible and Brave are the predicates; Are and Was are the copulas." See Upham's Moral Philosophy, under the head of Reasoning, page 192. Again I quote from Morell's History of Modern Philosophy, page 421. In treat-

ing of what the great Fichte calls the absolute principles of philosophy, and which I affirm to be the absolute essence of nonsense, he proceeds to say,—"In order, therefore, to obtain a starting point, for a system of reasoning, and for pure science, we must look steadfastly into our own consciousness, and find some act of the mind's own spontaneous production, which can be regarded in every case as axiomatically true; such being found, it would give us the absolute and unconditional principle of all human knowledge. This primitive act is none other than the principle of identity,—A—A, a principle which is unconditionally certain, both as to its matter and its form. No one will dispute the proposition—A—A, when it is not enunciated as though A implied any particular existence, but simply hypothetically;—that if A is, then A is equal to A; and yet, in affirming A—A, I pass a judgment; I think, and in doing so, I affirm myself, so that the identity of me is here asserted, and the proposition becomes Ego = Ego. The second absolute principle is the category of negation, which may be thus expressed: A is not = A. This proposition is conditional as to matter, because it depends upon the previous truth A = A, but it is unconditional as to the form. Viewed as an absolute act of the mind, the equation becomes the not-me if not = the me. By the former proposition the me affirmed itself; by this second act, the me affirms the not-me, that is, it places something before it which is opposed to self. In other words, in the one case the mind views itself as the absolute subject; now it views itself as object; forming thus the opposition which is necessary to every act of conscienciousness."

I have quoted the above few lines not by way of burlesque, but to give the common reader a fair specimen of the teachings of Mental Philosophy, and thus to enable him to infer how it is that more than two thousand years of labor in that science has only served to obscure it, and enlarge the distraction of authors upon the subject, and that 1858 years of theological learning, and search for religious truth, should have ended as

did the Tower of Babel, and that Brigham Young should at this late day be found to be the greatest Divine on earth, for the only way we have to judge of the greatness of a cause is its success or result, or in other words, from its effects.

I have said that the human soul is a unit, a simple, indivisible and feeling entity, capable not of divisions, but only of modes of action, corresponding with the objects that act upon it, as changes the wax to the impression of the seal, or the paper to the characters written upon it. Judging, reasoning, remembering, and imagining, are all but modes of conscient action or thinking, and in sound excepted, there is no difference in all this parade of names, for in every case it is simple feeling or thinking which is the same, for we cannot feel without thinking, nor think without feeling. We must here scrutinize closely, and consider words worth nothing, for we can think and act correctly without words, as do brutes, children, and deaf people. Even the sucking infant, knowing nothing of the sign or force of words that so frequently mislead adult, can tell the mother from any other person, and even distinguish between a smile and a frown. There has been much dispute between worldly authors in regard to nominalism, and "realism," and whether we can reason without the use of language. If children and mutes did not decide that question, my old roan horse would, for whenever I ride him through country gates, he pushes his nose through the slats, and lifts the latch, and by shoving hard with his head, carries the heaviest gate before him. If the staves be too close for his nose, he is so reasonable in thought, that he at once thrust his tongue through, and lifts the latch. He has also learned, by observation, to lay down bars as quickly with his teeth, as many man can with his hands. This reasoning, and reasoning promptly without language, may be said to be instinct, which is not true, for it is purely the result of observation and experience, no young horse ever at first attempting such a thing. Every farmer knows that young horses are like young people, and that they gain in

knowledge by education and training, just as the human does. Their decisions are prompt and correct, like that of Patrick Henry's, without the parade of logical forms. They, like quick, witted and sensible people, look right into the facts in nature, and have no use for the pedantic sounds of categories, predicates, copulas and sequences. Much has also been said about the wonderful and distinguishing trait of personal identity, as a proof of the spirituality and immortality of the soul. I would ask such scribblers and book-makers, whether a cat or dog, prone to fight like our bipeds, and to whom they deny a mind or a soul, ever doubted of the me or the not me, or ever mistook themselves for another. There is no way but by short hand and stubborn facts to meet such vague and absurd abstractions. The simple science of mind that should occupy but a few pages, has been torn into atoms and scattered through thousands of great volumes under the imposing title of mental science. Such pedagogues have been called deep learned and great men, when in the eyes of nature's true science they are meagre, petty, and stale drivellers.

Our metaphysical books are full of technicalities that in reality have no meaning, and consequently only encumber the subject and distract the pupil, who is always looking for their application, and not finding it, despairs of understanding the subject which, without such language, would be perfectly simple and easy. But thus it is that those petty pedagogues, by the dexterous use of senseless sounds, and harmonious nothings, get the name of wise-acres, and fatten upon the credulity of their demented and enslaved fellow-mortals. Yet these books being established in our schools from long authority, have unfortunately misled the pupil by inducing him to believe that such divisions in terms as powers, faculties, etc., must mean and represent some real difference, and division of the mind itself. There is proof ample of all that can be asked for mind without resorting to such impotent and unmanly subterfuge.

A man's belief is nothing aside from his thoughts, for, as

before stated, we believe, we think, we imagine, we presume, feel, and are conscious, and know, that it is midday and not midnight. These are mere solecisms or repetitions of sounds, to express a simple feeling of soul. The light, flashing upon the mind, at once makes its unavoidable impression, as the seal upon the wax, the picture upon the daguerreotype plate, the writing upon paper, or the object thrown by light upon the face of the mirror. There is a oneness of mind and a oneness of action, and the multiplicity of words are but contraventions of the fact. Reasoning is said to be the drawing conclusions from the comparison of two or more ideas, as though many ideas or actions of the mind could exist in the same space at the same time; when the "sensorium commune" can act but one act at a time, how can we, with the existing state of mind, compare two other states of mind that do not exist. This would be the same as a thing acting when it is not, and where it is not. Comparing must be an act of that which thinks, or compares, so that to compare two or more ideas would be to admit that an action of comparing, and that two or more ideas compared must occupy the same space at the same time, a thing admitted by all philosophic writers to be impossible, they having lain it down as an axiom that no two things can occupy the same space at the same time. It is impossible that the same mind can be in two or more different states at the same time. Comparing is thinking, so if we compare two other thoughts, three thoughts must exist in the same mind at the same time. There is no such thing, therefore, as complex thoughts so elaborately treated of by authors, each thought being perfectly simple, but succeeding each other in such rapid succession as that they all seem to be present at the same time. If we whirl a fire-brand rapidly around in the dark, it bears the appearance of one continuous, unbroken and luminous ring, when in reality the fire-brand is not in but one place at a time, one impression not dying till another is presented, thus forming a continuous unbroken chain, though each link of that chain is different in time, in space, and

in nature, when moving. Nor is there such a thing as simultaneity in the chain of causality, but all is succession. We may imagine an endless chain so united and dependent, that when the first link is moved, every link is in motion, yet it will readily be seen, that though the whole chain moves through space, no two links occupy the same space at the same time. It is common to speak of "synchronical," actions in physiological phenomena, but there is no such thing in the same organ. There are "peristaltic" or "vermicular" motions in rapid succession, and there is the intimate connection or tie of cause and effect, yet the cause must preceed the effect in nature, as well as in time and space. It is common also to speak of simultaneous and synchronous actions of the mind, but there is certainly no such thing. All are successive modes of action, in quick succession, like the turning of the kaleidoscope. Nor is there any more mystery in this, than that one body, as a ball in motion, should put a large number in successive motion. One idea will often stir up a whole concatenation of ideas. How this is done seems to be an ultimate fact, for which I have no satisfactory explanation.

This I know, however, that these associations are not stored away in cells, nor shut up in caves like the winds by Æolus, to be let out at pleasure, as some authors have taught, who speak of large stores of ideas, and shelves upon which select ideas can be placed for ready purposes, as merchants store away their goods. Speak one word, and it often happens, that ruminating thoughts crowd upon us for hours, simply by suggestion or association, pretty much in the order and connection in which they have been received.

> "Lulled in the countless chambers of the brain
> Our thoughts are linked by many a hidden chain,
> Awake but one, and lo, what myriads rise,
> Each stamps its image as the other flies."

It is just as difficult to account for how it is that intermittent fevers and other diseases lie dormant in the system, and are

stirred up by trifling causes, of which we are not conscious, or how small-pox or vaccination should remain unknown, and unfelt for life, to the exclusion of certain other diseases. There is another fact in the animal economy but little noticed, and which bears a close analogy to the phenomena of mind, that no two systemic or generic diseases can exist in the same system, at the same time, one counteracting the other, which will lie dormant till the first subsides, and then rise up and run its course. To the just opprobrium of medical science, and to the neglect of mental alienation and suffering humanity, the dependent relation of mind and body has been almost wholly neglected. A close attention to our nervous influences would mitigate many a sorrow and prolong the period of life.

I have said there are no such things as complex ideas, every idea being in itself plain and distinct. Color and extension, as I before observed, have no necessary connection, and may be separated, yet we invariably receive them as one simple idea. Each part of every letter in the alphabet, when we first begin to learn, is closely scrutinized, the single letter A having many parts which are examined by the young beginner to distinguish it from B, but by and by A with all its parts, first separate and distinct, now coalesce and become one simple idea. Time brings not only entire letters but whole words and sentences, as equally simple as a single side of A. The word man, for instance, is perfectly simple and expressive, without going back, and by analysis making a whole volume of metaphysical learning in giving every part of every letter in M–A–N, and then that he is a biped with many thousand peculiarities and relations of mind and body in the great scale of organisms. If we look at a table with two legs, it is simple, and one with four legs, though more complicated, is equally so, as an idea being neither black, blue, red, or green, nor are they solid, extended, rough, smooth, angular, or circular, but a mere simple feeling.

If thinking and believing be not the same, then we can not think and believe at the same time. I should like that those

lavish writers would tell me where the feeling parts, the thinking parts, the conscious parts, the willing parts, the judging parts, and the reasoning parts of the mind are situated, and by what kind of substance they are united. Nothing can more palpably show the absurdity of dividing the mind into parts, than to think where those parts are placed, and how such parts can exist separate from the mind. Not more than one desire can exist in the same mind at the same time, and the stronger one will always prevail with as much certainty, as the heavy weight will cast the scale. Mental desires and muscular contractions are as indissolubly united as cause and effect, so much so that the deed always follows the desire. There is no choice neuter, these terms being incompatible, but every choice is absolute ; yet the difference may be so indifferent or trifling, that we are not conscious why we did as we did, and hence are apt, if not satisfied, to reproach ourselves, and say that we might so easily have acted otherwise. One sentence, however, will show that these rereproachful expressions are thoughtless and silly, for the whole pursuit of man from his cradle to his grave being happiness, he could not knowingly make himself unhappy, as he now is with these after-lights shining in upon his soul, so that were it possible for him to go back, he would as certainly under the same circumstances do the same thing, as that the same causes will under the same circumstances always produce the same effects. We are equally deceived by our feelings in other things ; for instance : when a man says he thinks he will think, he is already thinking, and when he says he can will a thought, he expresses a direct contradiction ; for how can he will a thought without knowing what thought to will, and if he knows what thought to will, it requires no will, for the thought is already present to the mind. I see those grievous and vexatious errors as plainly as that two and two make four, yet I know how hard it is to convince the obstinate and prejudiced, who are born to the grossest errors by an invincible early education. The only cure is to attach our youths to the

charms of simple and unpretending nature, our immutable friend and infallible teacher of wisdom. She has so constructed man with sensibilities and perfections that it requires no philosophy or books on ethics to tell him that he does not wish to be robbed of his liberty, or to be injured in his person or property, and knowing that his fellows have the same feelings and desires in common with himself, a sense of disapprobation arises whenever he inflicts an injury upon his fellow-man, and here lies the whole secret so controverted by authors, of how we come by a sense of right and wrong, and of moral obligation. Thus we see how plain and simple these things of reason are, requiring no logical forms to be memorised before we can reason or understand our own rights, or be conscious of these feelings of moral obligation that God has implanted in us, not by direct and daily inspiration, but in our original organization. These arbitrary subtleties, dead languages, and such other like trifles may be studied for seven years in college as the "insignia" of learning, that may give us cast with the artistic and pedantic world, but they can never make us wise or meet the emergencies of practical life. They dwarf the mind to insignificance, and are contemptible in the sight of God, who delights in things as things are made, and not as man by his traiterous and artful vanity would have them. To grant this is but to read the history of facts, and see that more than two thousand years of mental and religious studies have only served to create a Maelstroom of the mental world, into which the ten thousand distracted parties are drawn, and are tearing each other's dogmas to pieces.

We see a marked imbecility in the minds of many of those learned men, so falsely called, whose brains have been choked up with dead languages, party creeds, and dogmas, and in some instances they are so perfectly born down to dementation, as by the engorgement of blood in case of apoplexy. Look at Bishop Berkeley, for instance, whose elysian reveries and transcendental feelings involved him so deeply in the mazes of spi-

ritualism and superstition, that he denied the existence of matter and of the objective world. Swedenborg and thousands of other leaders might be cited as lamentable examples of this dilemma. Those, who have read the world's history to any purpose, cannot forget that thousands, yes, millions have starved and whipt themselves to death, voluntarily burnt and crushed themselves under the wheels of Juggernaut for the want of a correct knowledge of mental science, and of the plain and simple laws of God, that operate daily and hourly upon us for woe or for weal. The credulity of man has ever led him off from these immutable and eternal laws to the ever vacillating and ephemeral opinions of his erring and designing fellow-mortals. I have been constantly led off by giving practical examples of the results of the world's opinions which, I presume, will not be received amiss; for in all cases of dispute about the value of a tree, I think it better to decide the question by exhibiting the fruit, than to write learned books of mysticism and doubt. But we will again resume the argument. It must be seen that even the brute, guided by nature, reasons with more energy and quickness of decision than man in all things appertaining to his self-preservation and happiness in life, and had he the power of speech, hands to feel, or the sense of touch, the only corrective of our senses, and our greatest source of knowledge, the horse for instance, with a century to live like ourselves, would, if not stupified, as we are by a load of useless things, would with the mind he now possesses, with those additional advantages, be equal to man. And horses, though they are not poets or romance writers, certainly have vivid and exhuberant imaginations, equal to the great Kant who has made a book of legendary philosophy out of nothing, for they can transform an old stump greatly to the hazard of the rider, into gorgeous and moving ghosts. Brutes also have phantom dreams, for they often wake up affrighted, and the dog is frequently heard to bark in his sleep, while his legs are going as in full chase of his game. Tupper says,

"What hath the noble dog less than reason,
Or the brute man more than instinct."

If learning in things we do not understand constitutes a great man, then the learned or college pig had as great a mind as Bishop Berkeley, for he was so artistically accomplished in cards, as doubtless to beat the philosopher in that game. There are many bipeds so technically trained in the conventionalities of man, as to enjoy the appellation of great and learned, who in the eyes of merit and true science, have no more claim to useful qualification than the parrot or jack-daw.

I am here again reminded that my great aversion to the stale and mechanical trainings of man in useless things, and my steady fondness for the simple and vital principles of nature is leading me somewhat astray from the heading of this article, but I must be indulged a little farther in illustrations and examples, when I will return to the strict argument. I now wish to show the reader from the undeniable condition of mankind how far the rule of reasoning has led him into the paths of truth for centuries past. The countless millions of money that has been expended, and the innumerable brains which have been addled in our mechanical superstitions and fanatical institutions, have placed us in the following degraded, and insecure condition. The world is filled with political and religious rogues, whose hypocritical pomp and abominable tyranny are worshipped by the masses, whose pockets they pick and then send them to hell for the want of money to pray them out. The conflicting and violent opinions have estranged man from man, and led to the most heart-rending and sanguinary scenes, upon which kind nature has looked with feelings of pity and anxious solicitude for the better fate of man. Ruin and desolation has grown out of the religious and political tenets of our institutions. Politics has become a trade of gross subterfuge and debasing tricks, while religion has degenerated into vague and idle ceremonies, and our consciences are ruled by the dogmas of party. Wars are yet rife in the world, and instead of

human sacrifices and burning for witchcraft, which the laws forbid, our churches are profaned by obscene garrulity, and the ribaldry of party. That calm and serene dignity, and deep and solemn devotion at the sacred desk is no longer seen and heard, nor can that humility, meekness, and tender piety, belonging to a pure and simple-hearted religion, be found. Virtue and honesty, with an unalloyed and conscientious solicitude for the welfare of our fellows, has not been taught, but extravagance has engendered a lurking envy, while each one's wits is sharpened by his education to overreach and swindle his brother. The pomp, parade, and ambition of the world, and the pride of modern church paraphernalia draws so hard upon the professor's purse, that he cannot, while holding with the fashions of the day, be strictly honest. I mention these melancholy and portentous facts that the reader may excuse me in my bold but conscientious condemnation of the abuses of society, and in my efforts to establish a new system of education, that of the study of the immutable and eternal laws of nature, instead of the distracted and corrupting party dogmas of man. My plan for throwing off dead languages, logic, rhetoric, and many other worthless branches of study, with all sectarian teaching, and attaching the pupil early to the investigation of the pure science of nature (laws of God) I have laid down elsewhere, and only mention it here in its legitimate connection with the subject of reason, and the history of man from his cradle to his grave.

I shall not treat of judgment, memory, and imagination separately, as I consider them all but different modes of action, in the same identical thing, and consequently of no separate importance in explaining the nature of mind. Though I have justly ridiculed the vanity of authors in their vocabulary of independent and separate powers and faculties, I have no objection how many may be added by way of diversifying and embellishing our language, so that an explanation accompanies them, telling the pupil that they do not mean what they say. It is more convenient to say that the sun rises and sets, than

to say, that the earth's diurnal motion gives it that appearance, yet this should be explained to the tyro in science, who is liable to be misled by such terms. Mental writers are like phrenological scribblers, every author anxious to swell his book with new discoveries, till there are now as many bumps upon our little heads, as there are protuberances upon the surface of the great globe. Metaphysicians, in like manner, have swelled the mind, an immaterial and unextended thing, with faculties, powers, and ideas corresponding with every created thing, till the mind is checkered with more than can be found upon the entire map of this terrestrial sphere. From which we might wonder, as did Goldsmith's villagers, how so little a head should hold so much.

I have said that thinking, reasoning, judging, imagining, remembering, feeling, knowing, and being conscious of a thing are all the same, or mere modes of action in the same feeling and identical soul. For instance, apply fire or ice to the surface, prick it with a pin, or cut it with a knife, all these sensations will be different, and we may view a thousand objects, smell a thousand smells, and hear as many sounds, but it would encumber the science of mind, to call them faculties and powers, and force the pupil to memorise them, yet if some great author (great fool) should classify every idea, passion, and emotion of soul, thousands of which we have by the hour, they would, by long custom and the stupidity of teachers, seem reasonable and necessary. I am, for instance, but one man, and were my name altered, or many titles given me, I would be the same, and though I may act many actions, still I am the same identical man. The mind is like a pool of water, that may have innumerable ripples (feelings or passions) rising, subsiding, and succeeding each other in endless succession, yet the subject of all this excitement, even when lashed to a foaming fury, is the same placid pool. The wax may be pressed with endless shapes, and have stamps of every character imprinted upon it, yet it is the same identical wax. Sensation, as I have

said, is the mind which is susceptible of this feeling, that, and the other, *ad infinitum*. That past feelings or ideas should be called up by external or internal excitations, as in memory or imagination, is not more wonderful than that intermittent fevers should subside or pass off, and return at will without any cause, as free-willers would say. The cow ruminates as we do, and like us, gets nothing back but what was objectively taken in. She, then, no more gets her cud directly from heaven, from ministering and the promptings of angels, nor from sacred intuition, than we do our ideas from the same sources. The principle of association, suggestion or memory, by which our thoughts recur, is not understood, but this is well known and granted by all, that the brute has it in a higher degree than man, as the horse, for instance, never forgets his early associations.

Between will or desire and muscular motion or contraction, there is an indissoluble tie, the deed, when the telegraphic wires are up, always obeing the desire to act. I will to raise my arm, and it is done, or to walk, and the legs are put in motion. Indeed, such is the established order of mentality, that I now constantly find myself writing letters improperly. Being, by no means, perfect in orthography, and absent-minded withal, I often think how such and such words are to be spelled, and if I think of a letter by association or similarity of sound, ahead of its proper connection, my fingers so quickly and unconsciously obey the will, that the letter or word is written before I have time to reflect and countermand it. Thus my page is blotted and interlined greatly to my annoyance. With my dictating discipline, which is slow, I am satisfied, but with my writing machine I am not. It's inditing my suggestions too hastily. From this same obedience of our locomotive muscles to the will, proceeds, no doubt, the fact that by giving one command to the legs to walk to a certain place, they move on, while the commander may meditate or converse, and they are sure to faithfully keep on, even if we pass the place, till

there is a counter-command given to stop, go right, go left, or turn in, as the case may be. The cry, move, to a well-trained horse, will suddenly check the movement of every muscle in his powerful body, though in full and rapid motion, when the word "go!" will again start them. The will in some cases influences even the involuntary muscles, as in our alvine and urinary evacuations, which are involuntary at first as in the infant, who pride of decency by age obtains control over them. The passions and emotions, too, have their influence over the muscles. To look upon a woman with lust, the amative muscle is at once erected, and it is well known that fear, anxiety, and suspense will act powerfully upon the bowels and kidneys, and in thousand of cases has produced death by cholera. These are physiological laws of the animal economy of greatest pathological and therapeutic importance. There is a marked difference in the organization of men that gives them a control over a regular and systematic train of thought. There are men of quick perception, brilliant genius, and prompt action, with an obvious deficiency in their systematic association. Montaigne, though a man of noted talents, was so deficient in memory that he never could recollect the name of a single one of his own domestics, but had to call them by their vocation. Cromwell, as Hume says, was never surpassed in a correct and ready judgment, and yet his arguments were "dark, tedious, and unsatisfactory." It is related that Lord Mansfield had a friend who was appointed to the judges bench, and upon his doubting of his own ability to fill the station, as he could not argue a case, Mansfield assured him that a sound judgment was not so difficult as he supposed, and that, if he would always leave it to his good natural sense, his judgment would be right, but to be careful never to offer a reason for it, as that would most certainly be wrong, or, in other words, vague and unsatisfactory. Such differences of mind are all around us, nor are they more remarkable than the varieties of person, and the

colors of eyes and hair, and I only cite the above as prominent and striking cases.

As I consider the various subjects of mind under which I write as arbitrary and unscientific, I have not confined myself strictly to the caption, but followed the natural freedom of my own thoughts, which leads me to indulge in a few more remarks, that at this moment recurs to mind, but which more strictly should be found under the head of Volition. There is nothing more false than the common idea and consequent remark, that we can and should control our thoughts, when the fact is exactly the reverse, our thoughts invariably controlling us. Of this startling fact every man will be convinced by observing how he comes by his thoughts, and how his actions are controlled by those thoughts. A judge decides according to his opinion or thoughts, and a jury does the same. Look at the noon-day sun, and can you avoid thinking it mid-day and not mid-night. You cannot avoid seeing every thing you see, feeling every thing you feel, and hearing every thing you hear, nor can you any more avoid every thought that occurs within you, than you can the stroke of death when it comes upon you. Why, when sleepless, and your thoughts wandering to the end of the earth, do you not control them and put them to rest. This you would say is foolish talk, but certainly not more so than in every other case, where we speak of controlling our thoughts. Every opinion, too, has its unavoidable cause, as, for instance, a man presents himself before us, and at once we think it is a man, and so with every opinion given by every sense we have; and the talk then about controlling our feelings or opinions must certainly be without due reflection, and the burning of each other, because we can not do it, is horrible beyond the power of language to express. Again there can be no act of will without a choice, and as a choice denotes a thing chosen, it will readily be seen that that thing chosen must have been the cause of that choice. And then again, if we can choose to do a thing without a cause, we

must have events or effects without a cause, and if not, man can not be free to think as he pleases without a cause to make him do so. See my article on Volition.

If we have two thoughts in immediate succession, we cannot but be sensible of the difference without throwing them up side by side, as authors express it, where there is no room or place to be thrown; turning them about, and comparing them, which acts of comparing would all be in and by the unextended and thinking thing, that compares, making the mind compare itself with itself, acts many acts, and be in many conditions at the same time, making no allotment either for time or for space, in the various acts of the censorium. This is contrary both to science and to common sense, for every thing in existence requires both time and space for its existence, in addition to which every effect requires its proper and sufficient cause, whereas we here have a diversity from identity, and many effects from one cause, and others without any cause. When the science of mind shall be understood, it will be seen that it cannot be in two states at the same time, nor can it be occupied by two or more ideas at the same identical moment, which facts renders the idea of entertaining and of comparing a number of ideas together at the same time ridiculously absurd. Thus, then, it must appear that every idea or perception of the mind is simply the effect or result of the thing perceived at the moment of perception, and neither the archetype phantasm, nor the representation of any thing existing in the mind from all eternity, as is by the great duncery works and text-books, particularly of Germany, taught. It would be just as sensible to say that the child existed in the womb of the maid, millions of years before her own birth, as to say that every idea we have, existed either in the mind of Deity or man, millions of years before the existence of man, and yet, strange to tell, those mystic and transcendental Spiritualists teach the doctrine. I have predicted, I think, in other parts of this work, that Spiritualism, now fast calling to its aid the greatest men of our nation, and Swedenborgianism, will, by

their strong and natural affinity coalesce, so that what the magic arm of Brigham Young does not grasp, will in the next half century be found within the pale of this most fascinating doctrine of Spiritualism, which captivates and translates the soul beyond any scheme of religion yet ever gotten up by man. It at once arrests the soul and translates it to the ethereal regions, where it in rapturous transports of joy revels amidst the departed spirits of its once earthly joys. In corroboration of my predictions I here give a short quotation from *N. O. Commercial Bulletin:*

"SWEDENBORGIANISM.—We learn that there has been within a few months past quite a stampede in the German Methodist Churches of New Orleans and vicinity, toward Swedenborgianism. One of the most popular of the German preachers, the Rev. J. M. Hofer, has gone over to the mystic faith of the great Swedish philosopher, and taken with him not a few of his brethren and friends, and now holds forth to them at private houses on the Sabbath. Metaphysical speculations appear to have an indescribable charm for the German mind, and if they have about them an air of the mystical and marvellous, the attractions seem to be increased."

This I throw up simply as a feather, amidst thousands of others afloat, to show which way the wind blows, from which every man of reflection who has read the various religions of the world, and has seen the wonderful workings of the human mind, will grant with myself, that mysticism is more fascinating to the indolent minds of the masses, than a laborious and systematic rationalism.

It is against this wild fanaticism as well as all other abuses in religion I write, and am willing to devote my time and feeble efforts to the establishment of a rational standart of religion, and true devotion to the great author and kind father of our being. But in returning from consequences to the argument, I affirm that there is no such thing as innate or divine ideas or knowledge of any kind, but what is received through

the senses after birth, and so far as those ideas are subsequently changed and ruminated through the mind, that it is either by the association with sounds, sights, and external objects, or from the stirring up of our nervous influences by our internal and vital functions. A strong cup of tea, for instance, acting upon the nerves of the stomach, will give us a sleepless night, and revolve ten thousand thoughts through the mind that otherwise would never have been brought up, or recalled to mind. I have said the mind cannot be in two or more different states at the same time, and consequently that there is no comparing of ideas in reasoning, as is taught by the text-books, for comparing as they say, is bringing and setting up two or more ideas side by side in order to perceive the difference, which, of course, will make many things occupy the same space at the same time, throw the mind into various conditions at the same moment, and make it act many acts at the same time, as calling up many ideas at the same time, setting them up side by side, and in comparing and inferring their difference. Let us seriously reflect and ask ourselves what an idea is ; whether it be a something independent, and separate from the mind, or a mere feeling, sensation, or action, mode or condition of mind ; if the former ideas then can exist without the mind, and if the latter, the mind, not being able to act but one act at the same time, or to be in opposite conditions at the same moment, it renders the alternative as impossible, as for two things to occupy the same space at the same time. From this exhibition of facts it must now appear that there is no such thing as placing a number of ideas side by side, requiring the mind to be in various conditions at the same time, in comparing, inferring, etc , which authors say constitutes the reasoning process, or this independent and wonderful faculty or power called reason. It is not in reasoning alone that those separate, independent and eternal ideas has figured, but in all the lamentable divisions and bloody struggles in religion, they have had much

to do, each fanatic holding his own ideas to be divinely inspired, and those of his adversary to be instigated by the devil, and consequently to be fought by fire and sword. I again and again affirm that the mind is dependent for every idea, impression, or conception with which it becomes pregnant, to the physical and appointed causes of impregnation, and that the soul or precipient principle simply becomes sensible, or in other words, conscious of these impressions, and that this is the sum total of physiological phenomena, or process of mentality. If a cow and a horse be presented to the mind either jointly or separately, they being different in nature, the mind is at once impressed with the fact. The fire of a cannon and that of a rifle sounds so differently that it matters not what interval there may be in time, they tell the mind the difference in sound, without being called up before the mind's presence chamber, and there handled, turned about, and compared. To know the difference in weight between two bodies, as of lead and cork, it is but to take them in the hand ; and to know the difference in taste between vinegar and sugar, is simply to take them in the mouth, and the taste is told without pedantic technicalities and abstract subtleties. Let a man present himself with all his varied features, and the idea produced is just as simple, as if cast upon the daguerreotype plate or the face of a mirror, and requires no analysis or comparisons to know it from all other faces without going back through all eternity to find the archetype or phantasm in the mind of deity, millions of years before man was created.

Thus it must be seen by every reader, having independence to think, and capacity for the most obvious laws of nature, that the laws of mind so far are perfectly plain and simple, and beyond this ultimate point we shall never get ; God having said, thus far shalt thou go, and no farther. Newton pursues the laws of gravitation in its simple but wonderful powers, even to its grasp upon the innumerable worlds that roll through inter-

minable space, and yet when asked what gravitation was, he answered, not in vanity, but as a wise and honest man, he knew no more than the ploughman of the fields. The question of soul is as ultimate as that of God himself, and we can know no more of its essence, than we can of the essence and individuality of God. We know God only by his works, and we have no other knowledge of mind, but by its acts. A moment's reflection will convince us that the mind can no more operate upon itself, compare itself with itself, move itself or create ideas within itself, than the mirror can produce pictures upon itself, or a stone operate on and move itself, all created things short of God being as certainly dualistic and dependent as that there is a God. Whenever we transcend the limits of our allotted knowledge, and attempt to reach the infinite by the finite, we at once launch into the regions of interminable mysticism, where metaphysical writers have fled and floundered for ages past. Physical philosophers who ascend step by step through the unmistaken laws of nature, labor within their legitimate sphere, and are to be respected for sustaining the mandates of heaven, and for the great good they may do mankind ; but metaphysical philosophers and controversial Divines, who mystify the purely simple mind of man by giving it innumerable powers, faculties and phantasms, eternal ideas and spiritual agencies, and who profess to penetrate the impenetrable veil of deity, and reveal to man the will of God plainer than he can do, or has done, are truly a contemptible set of impostors, and unworthy the confidence of any sensible or good man.

Judging, reasoning, or supposing a proposition to be true or false, is nothing more than an unavoidable result, or conclusion, from the succession of thoughts, brought up to the mind by the terms of the proposition itself, with its attending circumstances and reasoning, if we can make any distinction, is simply repeating the order and connection of these thoughts to convince others. A thought, sensation, or idea is not an entity

or separate something from the mind, as some have supposed, but a mere censoreal tendency, or a particular mode of the mind's acting, and these various modes, sensations, thoughts, or conditions of mind are as numerous as the objects in nature, that excite them for the moment, and then they are gone for ever, except brought up by some external resemblance, or by what I call the sixth sense, the functional and internal excitations.

CONSCIENCE.

Conscience is said to be that faculty of the mind which distinguishes between right and wrong, and that chooses or refuses in all our moral acts. It is generally supposed to be an original, distinct, and independent power by which we are governed in all our opinions throughout life. It is taught that this conscience is in reality the only spark of divinity we have within us, and that it should be implicitly obeyed as an infallible monitor. This doctrine, though maintained by the best of men, and for the best of purposes, is in reality the doctrine of Satan, who has ever persuaded man that he has a divinity that stirs within him, and points out to him the errors of others against whom he is conscienciously bound to use his best exertions, and even to fight with fire and fagot where dictations and creeds will not succeed. Every man on earth is said to possess this unerring divinity and yet, what is truly marvellous, every one is commanded on the pain of death, to yield his divinity as false to that of others. This paradoxical and wonderful thing, conscience, which claims to be what God himself, cannot be, inherent and fortuitous—mutable and immutable—just and unjust—true and false ; became, under the terrible test of conscience, the cruel persecutor of the Christian Church, under which thousands, yes, millions, if we trace back the annals of man, of the most pious men on earth, have bled and died. Leaving the Christian world for the great arena of common life, we find this divine conscience deceiving men and engaged in the most malicious and cruel strifes. The man of observation needs no subtle philosophy to convince him of the absurdity of this mischievous doctrine, so pertinaciously held by Divines.

He has but to look at the little commerce around him and see the disputes, suits, and hard thoughts amongst the best and most conciencious of his neighbors.

I will not waste time in treating this dangerous and ridiculous doctrine technically and abstractly, but with the hand of truth and justice I will tear from its foul and fiendish back its dark and bloody cloak, and expose it to the light of heaven, that all who look may learn. We have seen its application in the workings and deeds of men under the terrors of the Inquisition, and we will spend but a few sentences in farther tracing its application to the purposes of life. I will aim to show to the reader that it is owing to the desertion of reason, and the laws of nature, and the yielding to a mystic theology that all the confusion and wild ravings in the science of psychology have been brought about.

It appears that psychology (the science of the soul, or metaphysics) and theology have been inseparably connected from the earliest dawn of this science; so much so that the churches from age to age have been convulsed and split to pieces by the books that have been issued from time to time upon these subjects, as though God's holy and inspired word was to be subordinated to the wild and fanatical sallies of uninspired men. This is undeniably so, and so much so that my whole aim in this investigation is to show the misconceived duty, and consummate folly of the clergy in leaving the plain and practical precepts of the Bible, and entering the fields of distracting and interminable disputation. Were metaphysicians and Divines to confine themselves to the simple phenomena of mind as developed by the laws of God's natural revelation, the result would be the confirmation of his supernatural revelation, but they have shut out the light of reason, and giving to the dark and erratic feelings of the inner soul as the voice of God, a divine monitor or angel whispers, have dreamt their lives away, and written whole books of petty quibblings about thingless names and pompous nothings. The finite mind can never reach the infinite—conse-

quently in the investigation of God's works we shall be involved, more or less, in error, and hence it is that when reason fails to give satisfaction, we are prone to resort to our mere feelings and emotions of soul, as inate and unerring divinity. The German psychologists and Divines have soothed stern reason and the unwelcome realities of life by the pleasing emotions of transcendental mysticism and elysian reveries—a quietism well suited to the superstitious trainings of the German mind. I will here insert a few sentences from "Morell's History of Modern Philosophy," to show the vascillation and confusion of the philosophic world :

"What then is the next step to which the human mind advanced after sensationalism, idealism, and scepticism had exhausted their resources and left all in doubt? The resource, we answer, in which the mind, the last of all takes refuge, is mysticism. Reason and reflection have apparently put forth all their power and ended in uncertainty. The mystic thereupon rises to view, and says to the rest of the philosophers around him—ye have all alike mistaken the road—ye have sought for truth from a totally incorrect source and entirely overlooked the one divine element within you, from which alone it can be derived. Reason is imperfect—it halts and stumbles at every step when it would penetrate into the deeper recesses of pure and absolute truth. But look within you—is there not a spiritual nature there that allies you with the spiritual world? Is there not an enthusiasm which rises in all its energies when reason grows calm and silent? Is there not a light that envelopes all the faculties if you will only give yourself up to your better feelings, and listen to the voice of the God that speaks and stirs within. To this source, then, the mystic looks for a knowledge that far transcends the feeble results of our reflective faculties, and in which he would lay the basis of the highest and truest philosophy."

There are more points for serious contemplation in the above few sentences, than can be found in the whole remaining portion

of the author's work. Morell is himself an hermaphrodite, but somewhat more of the feminine gender. He cannot be classed under the head of any of the systems or schemes of philosophy. He displays no originality or the powers of a creative genius, and after vascillating through seven hundred and fifty-two pages of most bewildering trash, comes to no conclusion of who, or whether any, among the numerous authors whom he reviews, are correct. He may, himself, be given as a fair specimen (in the study of human nature) of a man of great learning, but of no depth, solidity, or independence of mind. But we will return from this short history he has given us of the perplexed condition of mental philosophy, to the question, and see how strangely wild the world has run in regard to their own existence, as well as in search for the best laws of human government and the means of happiness here and hereafter. It will readily be seen in this, as well as in every other instance where we have been grossly and sadly led astray from the truth, that the error has been in discarding reason—the light of heaven—the only guide to God, and deserting our senses—the only inlets to knowledge, and the valid witnesses of the soul.

As we have said, space, duration, and God alone are unbounded and eternal. We finite creatures of a day, therefore, can never reach the infinite, the eternal—designs and manifestations of God's providence. If, therefore, we keep within the bounds that God has allotted us, we shall not become lost in the interminable labyrinths of mystery. Whenever we throw reason and common sense aside, and take mere feeling as a guide, we have lost both rudder and compass—to be tossed wildly astray upon the fathomless and boundless ocean. God has given us a line that will fathom and sound every foot of our way safely to the haven of eternal rest, if we will keep upon the shallows and within the bounds he has prescribed for us. Dissatisfied, however, with this limited allotment, we fancy ourselves Gods and that there is a quasi God within us that leads us bevond the bounds of reason and sense, and that can

establish an incompatible and veritable entity of its own inherent and marvellous powers. As Chalmers says, "God himself, being reason, cannot act inconsistently with reason, for in so doing he would annihilate himself," but this fancied God within us can defy reason and act contrary to the constitution and laws of our nature given us by our great creator. The doctrine of an internal and unerring monitor superior to reason is but the offspring of a chimerical and frenzied fanaticism, and as the ghosts and phantoms of midnight vanish before the rising sun, must these morbid musings vanish before the light of reason. Those supposed intuitional promptings are but vain and hopeless delusions which, if indulged in, would plunge us into the vortex of wild distraction and bitter contentions, from which would again arise the old scenes of horrid inhumanity. Where, I ask, in the name of the great and good God, is this sacred, intuitive monitor when one Christian drags the other to the stake? Are they not both prompted by the same unerring guide to the most unhallowed and malignant deeds? How wide from the truth, then, must be such doctrines, when God himself is a unit and made of love, and were his professed followers possessed of the same spirit, they would most assuredly be united in the bonds of divine unity and brotherly friendship. This doctrine, I strongly suspect as being from the devil, as it is this, and this alone that has produced all the church-divisions and fiendish feuds that we see prevailing everywhere. Satan, on this account, has ever been opposed to reason, for well he knows that earthly thrones have trembled, and demon oppression with all its gorgon forms has fled before the voice of reason, nor can the tricks of papal sourcery or the wiles of the devil himself stand against the might and majesty of reason. Reason, in short, is the voice of God and the best boon of heaven to man. Shall we, then, discard reason as the mystic Divines have done, and rest the salvation of souls and the happiness of man upon a mere creature of education. This adored conscience is as beguiling to the indolent mind as the *ignis fatuus*

or the glaring meteor that thwarts the vault of heaven, and dies upon the welkin's bound—fair to be looked at, but false to follow. An evanescent, ephemeral creature, governed by time and place, and resting wholly upon the veering conventionalities of man.

Let us again expose its inconsistencies and its want of adaptation to the purposes of life. For example, here are two neighbors, who, if left to reason, would live in harmony, but the pastor of one has got up a creed called election, and one of those brotherly neighbors, now becoming a church-member, and having sworn to maintain this conscience against all the other consciences of the world, he with dogmatical arrogance now demands of his neighbor to give credence to this inherent, this unerring and divine conscience that elevates the soul far above the power of poor human and vulgar reason, and bestows blessings, even life everlasting. His neighbor, in the meantime, has joined an American Church and has had an immaculate, immutable, and unerring conscience given to him by his own pastor, and consequently with indignation retorts: "I am conscious, sir, that your faith is the most hell-peopling that has ever been invented by man; besides it is a foul and slanderous libel against the justice and mercy of God, whereupon this divine and saving faith makes bitter enemies of neighbors and kindles the fires of destruction. Thus we see the danger of being carried away by such allurements—those mere feelings and emotions of soul. They are dangerously attractive to the superstitious and fanatical, and are the exclusive generators of witches, wizards, and all the fearful monsters that alarm children and fools. We must not forget that God has endowed us with reason as well as imagination, and that these lofty emotions, though pleasing to the aspiring soul, will not bear us out in the vicissitudes and struggles of life. A mystic lethargy amongst mental philosophers who found it easy to fall in the wake of the superstitious masses, and a sordid pusilanimity

amongst the priesthood who enter to the same feeling led both religion and philosophy wildly astray for many ages.

After more than two thousand years of bewildered struggle in mental science, a great and leading light appeared in the person of Francis Bacon, who dragged those scholastic mystics from the dark closets, and exposed them to the light of day. He showed by unanswerable arguments that reason was given by God as our only guide to truth, and that whenever we deserted poor human reason for a supposed *divine* monitor within, science would sink to insignificance, and our guide would prove a delusion and a mockery of all our hopes. Under Bacon's rule of Rationalism there arose a Locke who rid the world of innate ideas, and of *divine monitors*, and subjected all things to the test of reason. And secondly, a Newton came forward who, by the aid of reason, not only looked through the departments of this world, but ascended high amidst the celestial spheres amongst other worlds and systems of worlds. But soon, however, philosophy fell back into the dark realms of superstition, and gave way to our mere feelings and delusive suggestions of soul. Amidst this distracted state of things, there appeared a bishop Berkely, who was so transcendental in his impulses that he boldly denied the existence of a material and external world. He contended that everything was representative, that we had nothing in the mind but ideas, and as these ideas were not matter, we had no proof of the existence of matter; and thus was established Berkeley's system of Idealism.

Next upon the stage came David Hume, who with the greatest mind of the age, saw that the idealistic doctrine involved a gross absurdity, and that it struck at the foundations of all human knowledge. So he at once exposed it to ridicule and contempt, by showing plainly to the world that Berkeley by his own principles had destroyed both mind and matter, leaving us without either soul or body. From this scene of doubt and confusion arose Hume's system of scepticism, and next came

Pantheism and a renewed Mysticism, and lastly of all we have the school of Electicism, which in reality is nothing more nor less than a system made up of errors, but the least of errors of all the other schools.

We might blazon our pages with the most glowing lights that ever shone upon earth, and yet could truthfully say that after all those mighty minds have been exhausted in the cause of human improvement and knowledge—that the world is left in darkness and in doubt. The schools of the present age, particularly in Germany, are psychologised. They are asleep and subject to all the vagaries of their morbid imaginations. They yield to the fervid impulses and to the longings of their hearts, and hence the hallowed charm that encircles the soul, and buoys it up in its fond and extatic delusions and its elysian reveries.

To convince the reader that I have not misrepresented the distracted condition of Mental Philosophy, I will here introduce a quotation from "Appleton's Cyclopædia of Biography. American edition; by Rev. Francis Hawks, D. D. L. L. D. of New-York." From the notice of Hume which occurs in that work, we make the following extract:

"The place and functions of the methaphysical speculations of this great thinker, are not only peculiar, but unique in the History of Modern Philosophy. At the period in question, Mental Science had fallen into the lowest possible state, not only in Britain, but over Europe—that viz.: of a conscious inconsistency; principles were accepted and conclusions evaded; beliefs timidly relied on, betwixt which and all grounds of certainty then acknowledged, lay an impassable hiatus. The sensational philosophy, always agreeable to the practical tendencies of the English mind, had just reached its culmination under the guidance of the genius and earnestness of John Locke, and we were undergoing its consequences in the dwarfing of systematic morals and the gradual impoverishment of Religion; saving ourselves as to the mere form of faith, by refuge in tra-

dition, or, what is worst of all, willing subjection to gross paralogisms. When science exists only through paltering with reason, when it accepts as its function, not the office of discovering Truth, but of finding excuses for Belief, it is science no longer, but a corruption and hypocrisy ; and however it may come, its destruction is a blessing. Hume appeared as the destroyer. Gifted with an intellect clear and fearless, he carried principles remorselessly to their consequences ; and proved beyond question, that on the grounds of the existing philosophy, all belief must disappear.

" If he reached Universal Scepticism, it may be said that he yet had a faith sounder than any in the philosophy he had destroyed ; he trusted in the only ground of human certainty, viz : in our human reason, and had the rare courage to follow where it seemed to lead. It is not easy to conceive the degree of consternation spread through every region of existing speculation by the ' Essay on the idea of necessary connexion,' the ' Enquiry concerning the Principles of Morals,' the ' Natural History of Religion,' and their other companions. Hume had divested himself by this time of the scholastic rudeness of the Author of the ' Treatise on Human Nature,' and become one of the most pleasing and accomplished writers of any period. His blows resounded accordingly through all cultivated Society. It was heard everywhere with amazement, that by a topic, apparently invincible, the basis of all certainty concerning man, nature and God, had been destroyed, and that doubt irremediable was the sole inheritance of our race ! It is needless to say that the resting place of humanity was saved ; but not by invalidating the *reasoning* of the trenchant Scotchman. Hume's triumph was complete, only it was the *existing philosophy* that he laid in ruins."

Thus we have seen the practical result of this unerring intuition upon which a grave philosophy, and one that governs the world, is based, and from which religious sight seeing and spiritual revivals spring. I here boldly affirm it, and had I

room, I could more fully prove it, that it is upon this conscious, but deceptive feeling, and this alone that the numerous and ponderous books of modern philosophy are founded. It cannot, it will not be denied that every system, since they have left the true philosophy of Locke, is more or less alloyed with the counterfeit feeling, called a divine conscience, that has made Mohamedans, Christians, Catholics, Protestants, Calvinists, Armenians, and the ten thousand other conscious creeds. Strange, indeed, that we should give this discordant and whimsical creature the supremacy of reason, when it has led us so shamefully astray from the unity of truth, and giving so deadly and dooming a stroke to religion. This voice of God, so called by most of Divines and metaphysical writers, is nothing more than a frenzied fanaticism ; yet to reason against it is naught but folly ; for every party has seen its sights and dreamed its dreams, and is as firm as the maniac, fixed in his feelings. Such deplorable perversion of reason, and such deep-rooted and preconceived opinions can only be cured by a radical change in the course of education. The youth should be taught to regard the might and majesty of divine appointment, and to take as their guide but the eternal fitness of things, as daily witnessed in the phenomena of nature. We should buckle on the sacred armor of truth, and with hearty fidelity pursue them as did Newton the powers of gravitation, lead where they may, for God in his works will be our guide and cannot err. We may be controverted and borne down by vulgar prejudice and popular clamor, yet we must rise with firm and tranquil grandeur to those mighty and eternal verities, not of human vascillation, but as immutable and undying as God himself. The contemplation of the supremacy of such great and noble ends over the petty ephemeral conventionalities of man will inspire the youthful soul to ascend like the towering and eternal ramparts of nature, through the storm-cloud far above the thunder's brawl, where the unobstructed light of heaven forever shines. The investigation and recognition of

the phenomena of nature must be by observation, experience and comparison, guided by a clear and unbiassed reason. All mysticisms and gratuitous and random assumptions as heretofore, must be cast aside as worthless and perplexing trash, and nature, and nature alone, made the ground-right and standpoint of observation. This is the only solid foundation and immoveable platform upon which to erect the lever by which the world is to be moved. The systems of philosophy for past ages have been rested upon the air, and been just as fluctuating as that fluctuating element. In proof of this to the uninformed reader, I refer him to the various distracted and warring systems of modern mental philosophy. I hold that from the days of Berkeley, Hume, Kant, Descartes, Leibnitz, Spinoza, Hobbes, Stewart, Reid, Brown, and a hunderd other writers, there has been no improvement nor a single platform agreed to, upon which to erect a system of sound and lasting philosophy; each in turn having exhausted themselves in lashing the air and the mists that envelope them without leaving a single mark of their mighty exertions behind them. Cousin, Hamilton and Morell have more recently attempted a reformation by a system of electicism, but, after all, have left the science of mind in darkness and in doubt.

In closing my remarks upon conscience, I will say, that, though there is no unerring standard of conscience, it being in reality nothing more than the result of opinion, and opinion itself being the result of education and circumstances. Yet it is the only criterion that each individual can have for his own conduct, and were we as forgiving as our Heavenly Father, all persecutions and religious wranglings about creeds and confessions of faith would cease. "One believeth that he may eat all things, another who is weak, eateth herbs. One man esteemeth one day above another, another esteemeth every day alike." Again, St. Paul says: "Let every man be fully persuaded in his own mind." And again: "I know and am persuaded by the Lord Jesus that there is nothing unclean of it-

self, but to him that esteemeth anything to be unclean, to him it is unclean." That is, it is wrong for any man to violate his own sense of duty, it matters not how much it may differ from others. Any man who acts, intending a crime, to him it is a crime; but the same act, if conscientiously performed up to the best lights afforded, to him it is a virtue. And hence it is that I have abhorred, and in bold language condemned those fiendish and ensanguined scenes of persecution for opinion's sake. And, again, "He that doubteth is condemned, if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." That is, if we do a thing believing it to be wrong, to us it is a wrong. Our honest convictions, then, is the only unerring standard and moral law of human action, and the consent of mankind to this divine truth, and that alone, can ever harmonize the human family, and reconcile the endless organisms, aptitudes and conditions of life, in which God himself has placed us. The poor savage cannot help his condition any more than the pious man, can with all his efforts avoid the sorely afflictive dispensations of providence, and it would be flying into the face of God, and daring the wrath of heaven, to blame them for it. An honest conviction and a pure heart is all that God can ask. "Keep they heart with all diligence; because out of it are the issues of life." "Blessed are the pure in heart, for they shall see God." And, more to the point: "But when the Gentiles which have not the law, do *by nature* the things contained in the law, these having not the law, are a law unto themselves, which show the work of the law written in their hearts; their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Now, if the Apostle's view of the case, as above given, be not true, I cannot conceive of any other standard by which we are to be judged: for it is certain that our conscientious views are as different as the forms of our faces, and the endless organisms, which, by the hand of God, makes us identically what we are, and not another. Suppose, for instance, a revolution be pro-

posed, under a given government, some will think it right, while others, equally honest and interested, will think it wrong. Under the law of domestic slavery, a slave of enlarged and enlightened mind, who has been cruelly treated, cannot see, in conscience and in common justice, and by the approbation of the God who made him, why his nation may not, as well as others, free themselves from arbitrary and cruel oppression; while another slave, having had a kind master and a happy home, has a conscience to think it so unjust and murderous as to inform upon their brother and oppose the plot. These are cases of common occurence, and in which conscience is diametrically opposite. In forming a judgment of right and wrong, all depends upon circumstances. In America, no man feels any compunction of conscience in hunting and killing game on others grounds, nor in breaking a switch, or pulling an apple, when, if in England, he would feel it a crime. Captain Cook relates, in his voyage to the Sandwich Islands, that the inhabitants evinced a thievish disposition, openly attempting to take everything they fancied, as though it belonged to them, seeming to have no knowledge of individual rights. This was as natural as the cases I have named, of hunting, or of taking water from a neighboring creek; the soil and climate being such in those islands as to produce more of all the necessaries of life than could be used. Every thing was as exhaustless and common as the air we breath, the waters which run, or the sun that shines; and they saw no more harm in taking what they found, than we do in taking water from a public well, or a creek that runs through other's lands. We have become so selfish in our vain glory and civilized graspings, that we would monopolize the air itself, and the sunshine, if we could, and parcel them out by the quart, at prices which would leave thousands of our poor fellow-mortals to perish, as has been done in soil and food. But in proof of my position, Captain Cook further relates, that as soon as those people discovered, in great suprise, the selfishness of the crew,

who treated it as a wrong, they cautiously withheld, showing plainly that they did not before view it as a crime.

While at this point, I will relate an interesting narrative in the history of man, given me by an old french captain, whose vessel I was on when passing those islands. He had lived amongst the * * * * * for eight years and being well acquainted with their language, he assured me that such was the honesty and kind feeling amongst those people, that they had no words to express liar, rascal, or thief, for such thing as stealing, quarreling, or fighting he never knew. On his first arrival, he was pressed by a number of the natives to take lodgings with them. He accepted the invitation of one, who put him to bed with his wife, assuring him that this was no more than a mark of hospitality, and that a refusal would be a mortification to his wife and a proof that he did not accept of his kindness. Next morning he asked him how he liked his wife, and on getting the pleasing answer, very well, the husband threw his arms around his neck, and pulling off his own shirt, put it upon him, exclaiming, now you live with me, for you are my brother. The amatory feeling, so selfish and exclusive generally, and considered by most of authors as innate, is not so, for history tells us that the Cythians and other nations have offered their wives and daughters as the greatest mark of social courtesy, and even up to this day it is practised amongst some nations; so that in this case, as well as all others, we will find upon a full investigation of the history of man, that there are no such things as innate ideas. We know that the things we most enjoy we most dislike to divide with others, and consequently become watchful and jealous of any interference. We have no such ideas or feelings, however, till time and experience gives us a knowledge of what objects in nature are fitted to our constitutions, and calculated to give us that pleasure of which we become so tenacious, and consequently induces superficial observers to believe them innate. If those feelings were innate, they would be stronger in children than

in adults, when, in reality, we find no such ideas in children. And again, if there be any actual innate knowledge, belief or judgment of men and things, or of right and wrong in this world, it should be found most conspicuous in young children and savages, where neither education nor the force of circumstances had defaced or counteracted it. Circumstances, however, as we will soon see, changed these people very much. About the time the captain left, there was a mission established on the island, and when he returned, some years after, instead of a sober, truthful, honest and kindly brotherhood, he found them a set of drunken, lying, thieving, and jealous Christians, professing mechanically to believe what was taught them, but, like many of our professors at home, having no change wrought either in their heart or private actions. All the evils of what we boastingly call civilization followed the mission. Goods for traffic, which temptation led them to immitate our people in ambition and extravagance. Next came intoxicating liquors, and tricking and cheating, for which we are everywhere notorious. Our adventurers, of course, rept a rich harvest off of those credulous people, but made them like themselves, suspicious, false, and cold-hearted. The captain, on his revisit, found that they had picked up English words enough to say rascal, liar, and rogue, and the devil ever at the heels of professors, was engendering a jealous and persecuting spirit amongst these once happy, but now split and warring religious parties, in the bosom of this eden of the world, where naught but innocence, kindness, and happiness once dwelt.

I wish it here to be understood, as well as in all other parts of my little book, that when I speak of false religion, that I do not mean genuine religion, for there could not be counterfeits in anything without something to contrast with, and when I speak of unworthy clergy and professors, I do not mean that all are so. That Satan has ever been at the heels of God's people, cannot be denied, and that he gets all of each thousand but one, is certain. He commenced early with God's

favorites in the garden and seduced them, next we see him going hand in hand with Abraham and Sarah, tempting Sarah at every turn to sell her virtue, and Abraham to connive at it for the sake of worldly gain, and great were the riches they thus collected, obtaining from Abimelech alone a thousand pieces of silver, with sheep, oxen, and men-servants and women-servants, the reward of his deception in denying Sarah and putting her out to other men. And again, Abraham was induced to take his servant Hagar to wife, and then, from jealousy of his old wife, most cruelly drove her and her child, his own offspring, to the wilderness. Even when the miraculous delivery of God's chosen, was fresh in their memory, and Moses was personally called upon by the Lord to go up into the mount and receive the commandments, the devil appeared amongst them, at the foot of the mountain, and tempted them to the worship of idols. Through Adam he caused the destruction of the world, and then he began the new generation, or re-peopling of the world, through the drunkenness and incest of Noah, a worse example and beginning than that of Adam himself. He caused David, a man after God's own heart, to commit one of the blackest crimes known to earth, and Solomon, the wise, he made more unwise and worse than Brigham Young himself, the new bugbear of the religious world. He, certainly, caused God's select and elect people, the Jews, not to be saved, as was anticipated and promised, but to be scattered and lost amongst the ungodly of God's wide world. Yes, and this same old prince of darkness tempted Christ's chosen disciples, one after another, to desert and deny him, and even followed him into the wilderness and to the mountain-top, and there boldly urged his temptations, face to face. Yes, and it is well known that he in the end caused these chosen people of God to crucify Christ. It cannot, then, from this brief history of facts, be supposed that I misrepresent, when I say, that the devil is ever at the heels of our missionaries, nor is it strange that he should make

vagabonds of the uninformed and mechanical converts about those missions, as I have long observed.

The Captain's narrative of the Sandwich Mission reminds me of what took place under my own observation amongst a western tribe of Indians, the most upright, sober and honest I ever knew; good enough to a man, for heaven (without that contemptible vanity and selfish boast of name, the chief merit of the white man,) for they bore with Christian fortitude all the grievous outrages of our flibustering boarder-ruffians. A missionary applied to the Chief for the privilege of establishing a mission amongst them. The Chief asked him what he expected to do for his people, and whether he could make them sober, honest, kind and truthful; and upon receiving the answer, Yes, he solemny rebuked him by the wisest and most philosophic of all advices. "If this be true, sir, go back to your own people who understand your language, and what Christianity means, and when you make truthful, sober, honest and good men of your Christians, come to me, and my people shall hear you. Your Christians bring whiskey and tempting goods amongst us—lie, cheat and insult our wives and daughters, and if we resist, shoot us and threaten us with destruction by your nation. The Great Spirit we worship admits of no such fraud and cruelties, and we do not wish to desert him for the God of such Christians as come amongst us." The whites at this time were boasting of the number of Indians they had disgracefully betrayed and cruelly butchered. One of the young braves, having had his father murdered, shot a white man which, as usually, got up a great excitement at the out-posts, and a war was at once threatened, except the murderer were brought in. The Chief of the tribe called upon the officers and assured them that he did not know the guilty person, but that his people were not like ours, to sneak and hide from the authority of their nation, and all he had to do, was to put out a proclamation, when the person sought would appear before them. In a few days the young brave came in,

and the chief delivered him over to the authorities of the garrison at Prairie du Chien, requesting that they would burn or dispatch him as soon as possible, as he had come to see him die as a man; upon which the officers informed him that imprisonment and delay by courts was necessary. This could not be understood by the prisoner, who assured them that he would offer no resistance, and supposing they wished to cow him by confinement, he exclaimed: "My father was murdered, I have had revenge, and am ready to die. I feel no crime in taking life for life in accordance with the laws of my nation, and now submit my life to your law. I care not for your prison and chains, or for the pain you can inflict; the Great Spirit waits to see me die like a brave, and is ready to receive my soul!" And thus speaking, he took from the hand of the old Chief a stole which he had just whittled out, and driving it in on one side of his thigh, pulled it out upon the other, holding up the bloody instrument in the officer's face, saying that he was at their defiance, for they could only kill his body, and that no pain they could inflict, would break his spirit, or cause him to disgrace his nation. This operation he often repeated, driving the stole through and through the thick of his thigh, without changing a feature. These facts were related to me a few days after their occurrence, by Lieutenant Davess of the fort, who was present at the occurrence in 1832.

It is a well-known fact in the history of man, that the savage will exultingly mount upon the flaming pile and broil himself to death, without changing a feature; showing what I aim to teach throughout this book: the power of education and circumstances over the human mind, and that there is no such things as innate ideas, there being no identity either in thought or action, all yielding to the force of circumstances in the various conditions of human life. These narratives may seem to be a digression from the argument, but as I propose to give the history of man from his cradle to his grave, they are perfectly legitimate; besides, a few facts of this kind will

show more clearly the true and varied character of man, and how that character is formed under the circumtances of his existence, than a thousand volumes of abstract, vague, indefinite and learned nonsense, such as now fill our books of moral and mental science. In pursuance of this same history of facts, I will mention another, well worthy the serious consideration of the Christian philosopher, how it is, and what can be the cause of the great honesty under the influence of the Mohammedan religion, and the very great dishonesty every where found under our more civilized and Christian government. It is a notorious fact, related by all impartial and observing travelers, that merchants in Constantinople never close or bar their doors on going out, except there be Christians about; and when travelling, if the day turns warm, a person may throw their cloak on the road-side, with the certainty of finding it on their return.

Now I wish it recollected, that when I speak of the many great and grievous defects in the moral tendency of our religion, I do not mean in the practice of it, but that it is in our mistaken instructions and pretensions to it. Were we to observe the precepts of Christ, and to follow his example, there could be no defect in the Christian religion; but since we have deserted Christ and adopted the worship of *creed-makers*, the devil has had unstayed supremacy over the church, and it is devilish and downright dishonesty to deny it. My whole object in publishing these essays, has been to expose the above fact, and to add my mite in the restoration of the simple, pure-hearted, and unfeigned worship of God. I am well assured that so long as a united belief in the teachings of Christ, and a brotherly love and unalloyed piety hold possession of our hearts, the devil can obtain no influence over us.

I am at a loss what more to say about conscience, as I have treated of it more or less under every other head, it in reality being nothing separate from that sentient and percipient being, called soul or mind, and into which all the separate heads, im-

properly treated of, as powers and faculties resolve themselves. To have a conscience, is to be conscious of a thing, and to be conscious of a thing is to know a thing—believe it—think it so—to be assured of it—to judge it so—to have reason to believe so—to be confirmed, persuaded, or convinced of it—or in fine to feel that it is so, for feeling is the soul, and the soul is feeling. A thing without feeling and knowledge or a consciousness of impressions, can have no soul, while to be sensitive, or to be possessed of an accute perception of all instructions or impressions of whatsoever kind, is to have a soul. We feel, and therefore infer we have a soul, and I boldly affirm that this is the only proof we have of a soul. If a red-hot iron be applied to your surface, you feel it, and may incumber that feeling with many substituted words that can neither add to nor take from the simple fact of being conscious of it, for, as I have said, we cannot be conscious of a thing without feeling it, nor feel and know it without being conscious of it; and why then make so many separate and complicated departments of this one identical thing, feeling or consciousness. To teach, as is done in our colleges, that that unit, feeling, when applied to a belief of right and wrong, makes it a separate or independent faculty or power, is to teach as falsely as did Professor Alexander of the theological school at Princeton, who was so blinded in this polytheistic deity of the mind, that he affirmed one of these powers, the will, to be so independent of the soul, that the soul was not responsible for the acts of the will. Absurd as this doctrine may seem to one who has been a close observer of the operations of his own mind through life, the great divisibility of an indivisible soul is still kept up greatly to the perplexity of the pupil, who cannot comprehend an incomprehensible and impossible thing. A man may change his name for every hour of the day and for every act he performs, yet he is identically the same man, and the soul, in like manner, may love, hate, and have ten thousand thoughts, passions and

emotions possessing it alternately, and yet not loose its identity of being.

Much has been said and written, in regard to the laws, rules and obligations of moral action, and why we are bound to any particular course of virtue. Paley's Moral Philosophy has been greatly misrepresented and the author much abused for his sentiments upon this subject. Paley says that the will of God is the rule of moral action, and in other parts of his book, that the good of society binds us to act virtuously. His position that the will of God should be the rule of moral obligation, is said to be false and arbitrary, and does not reach the source of moral obligation which such objectors contend was anterior to and independent of the word and commands of God. This is in one sense true, which fact Paley knew as well as Chalmers or any of his school, that there is an inherent and eternal rightness in the nature and fitness of things, and that the arbitrary command of God cannot make a right, as that command must be founded upon a right, and made, because it is right. Paley also knew that God, from his own inherent nature, would not violate these great and primordeal principles, and therefore very justly taught, the will of God was the safest rule both of religious and moral action. Chalmers and many other petty quibblers upon good old Paley's doctrines, say he does not reach first principles, and that his teaching the good of society to be a main obligation of moral conduct, is dangerous to the morals of our youth, and that his book should therefore be thrown out of our schools. This obligation to the good of society Paley's objectors pronounce to be Utilitarianism, and not only false in morals, but corrupting in its tendencies. We know that virtue has an inherent, independent and eternal rightness that constitutes the ultimate and highest possible ground and obligation of moral rectitude; but how this can invalidate Paley's position, I cannot conceive, as the will of God and the good of man must come within their own category of moral rights. True, that acting with the will of God

and for the good of man does not date back to the primordeal principles upon which God's will was founded, nor go beyond the creation of man for man's good, yet as God's will had its foundation in the eternal fitness of things, and as he has created man to be happy, it certainly can neither be corrupting to virtue nor detrimental to the happiness of man, to act in accordance with the will of God. Nothing could more clearly show the vanity and litigious spirit of Chalmers and other distinguished Divines, than their disingenuous and unfounded attack upon the inestimable labors of their pious old brother, William Paley. Chalmers says that "virtue has an inherent character of her own, apart from law, and anterior to all jurisdiction. Instead, therefore, of deriving morality from law, we should derive law, even the law of God, from the primeval morality of his unavoidable, immutable and eternal nature." And again, he says that "the great and everlasting principles of God's moral law had their residence in the very constitution and nature of the God-head, before he willed it as a law or uttered it forth in his book of revelation."

The Rev. J. R. Boyd, in his moral philosophy, says that "virtue hath a higher original than the will of God." Now, though God may have had all the conceptions of supreme moral excellence, as well as the efficient plans of his gorgeous universe, in his mind, before he uttered his moral law or showed forth his mighty works; it does not prove that the will of God is dangerous or unsafe, as a guide of moral action for erring man. The idea of Chalmers, Dick, Dewar, Boyd, and others of the Chalmers' school of high-tossing and primordial flourishes, is that God has been bound by the moral necessity of his nature to do and say all he has; and that, as his laws and acts have been founded upon an anterior, inherent, underived, independent, and eternal rightness in the nature and fitness of things themselves, he could not, by any possibility of consistency or moral justice, have acted other than he has. Thus is God himself, from the inviolate and eternal supremacy of truth and justice,

and the perfections of his own nature, bound to act in accordance with the laws of moral justice. The law of God, then, is not right, because he has arbitrarily commanded it, but he commanded it, because it was right. Now, though Paley's philosophy has been condemned, because suspected of Arianism, how will Chalmers' own showing of God being bound by a paramount law of eternal justice apply to God's giving to his harmless pots, acute sensibilities, and ill shapes in order, by whim, to cast them into hell, regardless of the mighty law of eternal justice, by which he is eternally bound to do justice.

Thus we see, that, though Paley, because he allows other people to go to heaven, as well as himself, has been condemned, while the orthodox Chalmers is permitted with impunity to make God a mere copyist, whose laws are nothing more than transcripts from the tablets of an antidated, underived, unalterable, and independent rightness in the nature of things themselves.

My object has been and will be, throughout these essays, to open the eyes of the community to the glaring abuse of religion, and of the consequent want of truth and honesty, in our Christian land, improperly so called. The countless millions of money spent, and the vast amount of labor used in the gardens of God, during a period of 1859 years, have but served to bring forth thorns and thistles, which will in time be sweeped off with the besom of destruction. I fear that the Christian religion has become so interwoven with the worldly interests, and with the pride and ambition of man, that there can be no farther hope for reformation. Both religion and politics have become a trade of cold and studied artifice, and the pride of party and the pomp of the world, is the ruling passion in every man's breast. It cannot be said, that I exaggerate, when every religious paper and every pulpit in our land, sounds the tocsin of the alarming increase of crime in our Christian community.

INSTINCT.

On this subject there certainly has been as much idle controversy as upon any other that has ever been agitated, and all arising, I am well assured, from an unjust prejudice against the poor brute, and a selfish, contracted, and unjust fear of their rivalship in crowding the seats of heaven, which are doubtless ample for all God's creatures, shall he see proper to take them there.

The Rev. Sydney Smith, in his "Moral Philosophy," says: "There are observable in the minds of brutes faint traces and rudiments of the human faculties." This position, he goes on to say, has been maintained by Reid, Locke, Hartly, Stewart, and all the best writers on these subjects. The two extremes in writers may be found in Descartes, who looked upon the brute as a mere machine, and Helvetius, who says: "he is quite certain that we only owe our superiority over the Ourang Outangs to the length of life conceded to us." Between those two extremes hundreds of volumes have been written—each author taking his direction, not under the guidance of reason and the light of nature, but according to his contracted and preconceived prejudices. Such, indeed, has been the extent of vulgar prejudices against the brute, that all who have had a soul to feel for our poor dumb servants, and a fortitude to declare it, have been denounced as defamers of the human race; and this is doubtless the reason why the Rev. Sydney Smith begins his article on instinct thus:

"I confess I treat on this subject with some degree of apprehension and reluctance, because I shall be very sorry to do injustice to the poor brutes, who have no professors to revenge

their cause, by lecturing on our faculties, and at the same time I know there is a very strong anthropical party who view all eulogiums on the brute creation with a very considerable degree of suspicion, and look upon every compliment which is paid to the ape as high treason to the dignity of man."

Such mean envy and selfishness I consider by far more degrading to human nature than any analogy that can be summed up between the brute and man. Uncle Toby let the fly go from a kind sympathy and God-like feeling for God's humbler creatures, saying, there was room enough in the world for both. And I cannot see whence comes this cruel envy and disposition to rob the poor brute of the little their kind Creator has given them. If the idiot be allowed a soul, and the ape deprived of it, the grant cannot be upon the superiority of mind, and why then make man the exclusive possessor because of his mental rank in the scale of organic life. Again, if the soul is to claim rank and superiority according to its strength and varied powers, Shakespeare is certainly entitled to the first seat in heaven, and if this rule be not established, as Dicke and others have striven at, in their scale of progression, why entirely deprive so many of God's creatures of a soul because of a slight inferiority of mind, much less than exists between the races of men themselves. I have heard many say that they did not believe that the degraded Africans who were made for slaves, had a soul, and that it would be degrading and offensive to the master for their advocates so to contend, as this might establish an equal claim and equality in heaven. No doubt that many a despot would think it humiliating in God himself, to admit the humble and degraded of earth into their presence, but of all this uneasiness they may be relieved, as was Dives, by having assigned to themselves a bed in hell, where there shall be ample room for all the despotic oppressors of earth. I well know that in thus sustaining the unfortunate and humble of earth, I shall give offence to the ignorance and arrogance of many a bigot, and particularly such as claim the exclusive inheritance of heaven from

all eternity. But in this, as in every other case, I will sustain my position by the sacredness of truth and justice. It has been objected to the brutes, and even to the more degraded classes of man that they have no moral conscience or correct view of religion. This is an arbitrary and equivocal expression, for though every bigot professes to know what true religion is, he may differ with others and be punished on earth even to death, for heresy. The best test of religion, in my humble opinion, is to act as God has designed us to do, and this the brute does, while man has rebelled and been destroyed with a curse, and yet does he, with unblushing effrontery, come forward and sit in judgment, not only upon the consciences of his fellow-mortals, but upon the happiness and destiny of all other portions of God's creation. But the brute, it is said, acts under the direct guidance of God himself, or the inherent nature he has placed in them, while man is left a wreck upon the stormy ocean of life, under the contingent guidance of that corrupt nature entailed upon him by Adam, and subject to the intrigues of Satan and of evil spirits. Be it so. Yet in this argument of the condemner of the brute I cannot see where, in the eyes of God, they can claim a just superiority over those less offending subjects of their Creator?

After this exposure of the unjust prejudice against the brute, and the bigot's puerile showings of any superior moral or religious claim that traitorous man has over those faithful and obedient brutes as we degradingly see proper to call them, we will give a couplet from Tupper's Proverbial Philosophy :

> "What hath the faithful dog less than reason,
> Or the brute man more than instinct?"

Many more quotations might be made from men of true philosophy and Christian spirit to the same point, but as argument is before all authority I will resume it.

In regard to any just claim to God's favor that man may have over the brute, or the brute over man, it has nothing to

do with the question as to what is really the meaning of instinct. Had authors defined their positions, there, certainly, could never have been any honest pretext for controversy, as the whole subject resolves itself simply into the will of God or the fixed laws of the animal economy, and the only question that can be asked, is, why God did as he did in giving to all things their inherent nature. The instinct of an animal is nothing more than the nature of an animal, and as that animal did not create itself, the ultimate question will always return upon us, why or how God made it so? We might as rationally spend our time in arguing, why the beast was given hair, and the bird feathers? And one made to fly in the air, and the other to walk on the earth? They are both instincts, nor is there any original principle or property but that is instinct, if instinct means anything. If by the word instinct we mean an innate, connate, primordial or congenital faculty, principle, power or property, then the question is with God, and returns upon us as before, and puts the question to an end. For what God did is done and admits of no dispute other than why he has so done. And if, on the contrary, we agree that the word instinct means an acquired knowledge, faculty, principle, power or property, there is yet no room for any difference of opinion, as every honest man must grant, that both man and beast gains much by time, observation, and experience. God's primitive properties or attributes consist of power, wisdom and goodness that make him what he is, and take them from him, and you annihilate him as a God. Gold is what it is by its properties, but take color, solidity, and extension from it, and you leave nothing; and in like manner is it with all things in creation, so that at last we depend upon a primitive power or capacity for every acquired property, which again returns the question upon us in a different form, who *gave* us those powers?—to acquire what we do acquire? God gave them, and the only question left after all is *how* or *why*? The acorn has implanted in it by its creator the capacity to develope the oak with all

its varied and specific properties that make it what it is, and distinguish it from every other tree. The egg has in it the chicken, and in like manner, every animal is what it is by the power and will of its original designer, and it is puerile and presumptuous to dispute it. If one, either ignorant or dishonest enough to invite controversy, will affirm that every seed brings forth its kind that God originally designed, I grant the fact, and should he say that a tree acquires its bark, branches and roots by growth and the aid of the elements that sustain it, I grant the fact, and just so both with the animal and mineral kingdoms. To admit a God, the author of all things, is to admit all I have said, and how, then, but by the denial of a God, are we to get up a difference of opinion about instincts, or in other words, why things are as they are, other than by the sovereign and unalterable will of the eternal designer. If an adversary take the position that there are spontaneities in existence, and that the government of the universe is casual or contingent, then we are cast loose upon the limitless and trackless ocean without either compass or designated port of entry, and we might as well dispute about the limits of space or the end of time, as the why of ultimate results. All phenomena are at once merged in the chaotic and inscrutable fortuities of uncaused and unauthorized agencies under which the universe must inevitably tumble into ruins. Thus I think that in giving the true position of this question, the reader must be convinced that if there be a God, the author of all things, all things must be instinct or, in other words, inborn. Now, as the specific capacity and mental tendency of every animal must depend upon the organization God has given it, all we can rationally do, is to trace these tendencies and point out the differences in degrees.

We know the beast to be possessed of every characteristic of intellect that distinguishes mind from matter, and I must farther say, of every faculty of the human mind, and only differs from it in degree, as one mind differs from another. Now, as

offensive as this doctrine may be to some, I conscientiously hold it to be undeniably and religiously true, and if in this close identity there be a fault, it is not in the writer, but in the creator—God himself. Sensation, the soul of soul, the foundation and great fountain of love, of moral rectitude, of sympathy, of kindness and virtue, cannot be denied to the brute. They have pleasure and pain, love and hatred, hope and fear, in common with man. Hope will ever turn the course of a horse homeward, and if you give him rein, he will press on with as much labored anxiety, as a man in seeking his beloved home. He is very social, and from kind attachments to his companions, will, when separated from them, become as frantic and distressed, as a human, when separated from his friends. The faithful dog is more to be trusted as an unflinching friend than man in the same circumstances. For in times of danger man will desert man, while the dog will fight to the death for his master, and there are many instances where the dog has pined to death for the loss of his friend. A dog in Cincinnati was so notorious for his kind attachment and melancholy bereavement as often to be noticed in the public papers. Upon the death of his master, he lay by his corpse and followed him to his grave, and when they put him in, the dog looked down, whined, and ran round and howled with great distress, and evinced in every way, that a human could, the greatest possible anguish. Nor did he leave the grave for days and nights, till hunger drove him home, but soon he returned to the grave with solemn and melancholy step, and never afterwards did he seek the company or companionship of other dogs. It was a well known fact that no interment ever took place from the interment of his master to the death of himself that he was not present.

"The dog may have a spirit as well as his brutal master,
A spirit to live in happiness, for why should he be robbed of his existence?
Hath he not a conscience of evil, a glimmer of moral sense?
Love and hatred, courage and fear, and a visible shame and pride?
There may be a future rest for the patient victims of the cruel,
And a season allotted for their bliss to compensate for unjust suffering."

The above are the beautiful and pathetic sentiments of Tupper.

My son had a dog, he called Ponto, that was more attached to him than I ever saw one human to another. Montrose, (my son,) let Ponto take a book in his mouth and accompany him on his way to school as far as the top step of the style, at which point he ordered him to stop and not go on to the streets in town. Ponto soon learned his hour of return from College, and never failed to meet him at the style, which was regularly kept up with invariable fidelity for more than a year, and up to the time of his death. It was really distressing to see the affectionate creature sitting on the style and looking with such intense anxiety down the street, and if the time was delayed, he would whine and set up a doleful howling, and then of a sudden, a thought would seem to strike him that his master may have come in some other way, and round the lot he would dash, as though crazy, with his nose to the ground. After thus coursing around the buildings and finding that he had not come in by any other path, he would with full speed return again to the style as before, evince great anxiety at his master's delay. I have often sympathized with the poor creatures distress and tender solicitudes, nor could I but know from actual experience with the world that but few of the human race exhibited such divinity of feeling. No meeting of dearly beloved and long parted friends could be more joyous than the daily return of Montrose from College. Ponto with an extatic grin and audible laughing, that showed all his teeth, would frisk around for a time, and then take his books and deliberately walking up stairs, lay them on the table. Ponto found, by hunting with his master, that he was fond of rabbits, so that setting out early one morning he caught one by fair running, and took it up stairs to his master, who being asleep, Ponto woke by gently pawing at the bed clothes and turning over, Ponto picked up the rabbit, saying as plainly in thought, as language could express it: "HERE IT IS!"

From one among tne many celebrated poets who have born witness to the dog's devoted attachment to man, we quote the following bitter but beautiful reflections:

"When some proud son of man returns to earth,
Unknown to glory but upheld by birth,
The sculptor's art exhausts the pomp of woe
And storied urns record who rests below:
When all is done, upon the tomb is seen,
Not what he was—but what he should have been
But the poor dog, in life the firmest friend—
The first to welcome, foremost to defend—
Whose honest heart is all his master's own—
Who labors, fights, lives, breaths for him alone;
Unhonored falls, unnoticed all his worth—
Denied in heaven the soul he held on earth.
While man, vain insect, hopes to be forgiven,
And claims himself a sole exclusive heaven.
Oh man! thou feeble tenant of an hour,
Debased by slavery or corrupt by power,
Who knows thee well must quit thee with disgust—
Degraded mass of animated dust
Thy love is lust—thy friendship all a cheat—
Thy smiles hypocrisy—thy words deceit;
By nature vile—ennobled but by name,
Each kindred brute might bid the blush for shame.
Ye who perchance behold this simple urn,
Pass on—it honors none you wish to mourn—
To mark a friend's remains these stones arise—
I never knew but one, and here he lies!"

BYRON'S Epitaph on his Newfoundland dog.

Rev. Jno. Newton, of England, long after being confirmed in the Christian faith, was personally engaged in the African Slave-trade, and from the influence of a single name, (as he says himself,) never doubted the justice and morality of this most inhuman traffic. Aristotle, in those days that made old sayings sacred, consigned to long suffering and hopeless misery a large portion of our fellow-mortals by a few words. "Black people," said he, "were intended by God to be slaves. Africans are black—therefore intended to be slaves." And thus by a single syllogism was the poor African condemned to slavery, and a man of great mind and known piety seduced to the most atrocious and damning acts. A hollow-hearted sanctimony and

puritanical tyranny grants nothing but by name, and by the arbitrary and partial favors of God claims not only the supremacy over all other creatures on earth, but the exclusive rights and enjoyments of heaven, and hence it is that it turns a deaf ear to the just claims and piteous cries of all other creatures. And upon this despotic and gratuitous assumption is the doctrine maintained that God has created the universe for the benefit of a few favorites, and neglecting his other creatures, administers alone to their luxurious and wanton craft.

"What, man! are there not enough of hunger, and disease, and fatigue,
And yet must thy goad or thy thong add another sorrow to existence,
What, art thou not content—thy sin hath dragged down suffering and death
On the poor dumb servants of thy comfort, and yet must thou rack them with thy spite!"
"The verdict of all things is unanimous finding their master cruel,
The dog, thy humble friend, thy trusting honest friend,
And all things that minister alike to thy life, and thy comfort, and thy pride,
Testify with one sad voice that man is a cruel master.
The dog cannot plead his own right, nor render a reason for exemption,
Nor give a soft answer unto wrath to turn aside the undeserved lash.
"The galled ox cannot complain, nor supplicate a moment's respite.
The spent horse hideth his distress till he panteth out his spirit at the goal.
"Alas, in the winter of life, when worn by constant toil,
If ingratitude forget his services, he cannot bring them to remembrance.

"Behold he is faint with hunger—the big tear standeth in his eye.
"His skin is sore with stripes, and he tottereth beneath his burden.
"His limbs are stiff with age, his sinews have lost their vigor,
And pain is stamped upon his face, while he wrestleth unequally with his toil.
"Yet once more—mutely and meekly endureth he the crushing blow,
"That struggle hath crocked his heart-strings, and the generous brute is dead.
"Liveth there no advocate for him, no judge to avenge his wrongs?
"No voice that shall be heard in his defence, no sentence to be passed on his oppressor?
"Yea, the sad age of the tortured pleadeth piteously for him,
"Yea, all the justice in heaven is roused in indignation at his woes.
"Yea, all the pity upon earth shall call down a curse upon the cruel,
"Yea, the burning malice of the wicked is their own exceeding punishment.
"The angel of mercy stoppeth not to comfort, but passeth by on the other side,
"And hath no tear to shed when a cruel man is damned."

I so much love the sacred reason and the godly harmony of things in their own merit, that I regret to take up a single line with quotations, but knowing that most of readers are governed more by the authority of standard and pious writers than by solid argument, I have thus indulged, though to a very limited extent. If there be a God who feels for the suffering of his unoffending and defenceless creatures, Tupper's anathema of those thieving and lordly heirs of heaven, who, not satisfied with pilfering their brother of every gift from above, deny to the poor brute the little allotted him, cannot be too

severe. But why all this sensitive jealousy and intolerance against the brute and his defenders, when heaven, (or in less offensive language,) God's universe must be ample for the accommodation of all his creatures. But to soothe the haughty arrogance of those special claimants to heaven (for I like peace), I will suggest that there may be separate appartments for the rich, the poor, the master and slave, the simple child of nature, and even the brute and every sensitive creature that God has made, and thus compromising the matter, I will give a few more facts in regard to the brute without intending offence to any.

In proof of the immortality of the soul of man, we exultingly say to the materialist: Can matter feel, think, and act? And if this be a good argument for the spirituality of man, it is equally so for the brute, as no honest man will deny that they feel, think, and act. This is all granted, but then it is said to be instinct in the brute, as though a name would alter the facts. But in regard to this, we ask with all sincerity what is instinct but a power, principle, capacity, or property created by God, and if so, are not those creations of God equal to contingent creations or the creations of man? For, if God be the infallible dictator or prompter of the brute in his thoughts and actions, must not their thoughts and actions be equal to the blind and fortuitous thoughts and actions of man? Again, it is said in favor of man's superiority that the brutes act by an original implantment of perfection in their nature, called instinct, and that they consequently cannot sin or violate the will of God, while man is abandoned to his own innate corruption, and to the guidance of evil spirits, and to the government of the devil himself, at all of which evil calamity and condemnation God winks. This is the whole of the argument that has ever been given for the superiority of man over the brute, and of which superiority, God forbid, I should hold any claim, for it is a claim that the wicked man may hold as superior to the humble and obedient Christian. Who, I ask, but God,

makes the instinct and places it in the brute, and whether he acts in the brute by primary or by secondary causes, does not alter the case, for the brute must either have a self-creating and unerring will of his own, or he must act by the will of God, and as a self-creating will is denied to the brute, we must fall back upon the immediate dictation of God himself—a condition for which I have ever prayed and to which end alone tends our Savior's prayer: Guard me from evil and lead me not into temptation.

Now leaving the argument, for it appears to me to require none, I will give a few more interesting and confirmatory cases of rationality in brutes. But, then, what influence can it have with those religious opposers of the brute—because of the want of reason—when they condemn poor human reason in man in matters of faith as unequal to the mystery of things unseen, and consequently of no avail in the most weighty matters involving our interest and happiness both here and hereafter. We will, however, premise a few facts that now come up before the mind as important in fixing the foundation upon which the minds of men and brutes, in common with all things in creation, must rest.

Brutes, like men, must act from a choice, desire or will to act; and to act is to exist, for nothing can act without an existence, or when it is, and where it is. And that which has an existence must have existed from all eternity, connate with God himself, or have been brought into existence at some period and by some power, leaving but two alternatives—a self-creation, or a dependent creation. Now it will be seen that a thing, to bring itself into existence, must think, plan and act before itself had an existence—a proposition too absurd to admit—which brings it back to God at last as the Designer, Creator and Preserver of all things, leaving nothing to the contingencies of either mind or matter. And now again it will be farther seen that, as God is wise, he has created nothing in vain, that all things are of equal importance in the eyes of

God, so that no creature, even the most humble in creation, should be despised by us vain and invisible specks in his mighty Universe. And in fine, as God is loving and kind, we should not despise or cruelly mistreat any of his sensitive creatures, as in so doing we prove traitorous to God and ungrateful for his goodness to ourselves.

"No flocks that range the valley free
To slaughter I condemn—
Taught by that power that pities me,
I learn to pity them."

That brutes, in common with man, have sensibility to pleasure and pain, and that they perceive, think and act, has been amply proven, and it only remains to be shown from their habits of thought and action, to what extent those powers are possessed. It cannot be contended that there are different qualities or grades in the essence of the soul without destroying the teachings of Holy writ and giving to the unworthy great superiority over the more humble and pious minds ; nor can it be rational and just to say that our claims to a future existence depend upon the extent or acuteness of our rational powers, for that would be to consign to death and oblivion a large portion of human souls. Now, that brutes reason, no one acquainted with their varied actions, can doubt, but whether just enough or not quite enough, to save their minds from the grossness of matter that must perish with the body, I cannot, according to that contemptible and sacrilegious standard of gradation, say. If those haughty monopolists of all God's favors, had seen the feastings and heard the exultations of the wolves after one of Napoleon's battles in Russia—claiming as they did, the special favor of God, who had sent those rebellious human outlaws to their very doors to butcher each other for their benefit—they would find that other beings had been favored of God as much, or more, than themselves, and that their boasted tenure in the supreme and eternal courts of equity must be questionable.

Behold, cries man, all things created for my use ;
Behold them all for mine, replies the pampered goose."

But to show that brutes think, feel and act, we will begin with the well-known case of the elephant who, when passing down a certain street to water, thrust his snout into a tailor's window where there was an apple on the bench, when the tailor pricked his snout with his needle. And now, by way of revenge, the elephant filled his proboscis with muddy water, and on his return spouted over the tailor and the royal suit he was making. It is well known that when tame elephants are sent out to decoy wild ones over false causeways, that those who escape the pit-fall, rush at their treacherous leader, and if they catch him, beat him to death—showing precisely the same train of reasoning and feeling of revenge that belongs to human beings. Nor is their revenge more remarkable than their kindness and gratitude. The children of their keepers are frequently placed under their care, when no tiger or other beast dare approach. If the child should crawl too far out, it is tenderly drawn back under its ponderous frame; nor has there ever been an instance known of their stepping upon their delicate charge. All animals change habits very rationally, according to the necessities of the case. The same animal that will lay up food where it comes but once a year with hard winters, will neglect it where food is plenty all the year, proving beyond the possibility of doubt that they perceive the facts, draw conclusions, and act upon the premises just as rationally as we do. The ostrich in the colder climates will set upon its eggs, but where the sand is warm enough to relieve it of this duty, the eggs are left to the warmth of the sand. Bees, where there are flowers all the year, make no honey, except a little for their young. Captain Cook mentions islands where the birds and beasts, fearing nothing from man, on first acquaintance were as gentle as domestic animals—the foxes running about their feet, and the birds lighting upon their heads and shoulders. But they soon learned, by a few shots made amongst them, that man was their enemy, and consequently kept out of his way. I have seen squirrels in their native

woods that I could take in my hands, and upon one occasion I saw near the base of the Rocky Mountains a drove of turkeys, so gentle that we walked up to them, and shot a number, when they began to learn the danger, and took both to their legs and wings. Cowper, the poet, puts this language into the mouth of Alexander Selkirk, the Solitaire of Juan Fernandez.

"The beasts that roam over the plain
My form with indifference see,
They are so unacquainted with man,
Their tameness is shocking to me."

Crows of experience know as well as a man the difference between a gun and a stick, and this knowledge is certainly acquired by observation. I once obtained a bird of the Crane family from a Menagerie—that had been taught to dance to music, and to do almost everything that man can—but speak. He was very large, with white body, black wings, and red top-knot. Call Jake—for that was his Christian name—from any audible distance, and he would come as fast as legs and wings could bring him. And no pantomimic performance could express feeling more graphically than he did in his actions. He acquired knowledge to a certain extent, with as much facility as a human. I saw Jake, upon one occasion, looking at the young ladies' picking flowers and laying them in bunches to make bouquets, and when they left the garden he went to work. He plucked a number of bunches and laid them along carefully as they had done. He was in the habit of noticing the servants running the knife in the ground and taking up asparagus, till he himself, took to running his long, sharp bill into the earth, and clipping the stems, took it up as fast as they could—and became so troublesome that we were compelled to cover the beds with brush. When preparing for fishing, he would evince as much anxiety and pleasure as a dog will do when his master is preparing for the hunt, and walking side by side with the fishermen to the water, would claim all the small fish taken out. He was not like the "whole hog" politician, who swallows his whole hog, tail foremost, bristles and all; but with more good

sense, took his fish carefully by the head, and if dirty from flouncing in the sand, washed it carefully before he swallowed it. I was told that he had been seen to wipe his fish upon the grass which grew green and thick around the pond; so, to test the fact, I intentionally threw a fish to him—covered with dirt—which he picked up and aimed at the water, but I had him intercepted at every turn, till pausing for a moment, as in rational contemplation, he stepped off to the grass, and wiped a side at a time—occasionally holding it up and eying it as carefully as any human could do. If this was not thought and reasoning to suit the necessity of the case, we cannot infer what means to ends intend. Jake, by the bye, was a very sprightly and amusing fellow, not only for his fancy dances, but his many pantomimic actings, and such was his flow of fun, that he often hazarded his life with the washer-women, whose blueing bag he frequently stole from under the rocks where they would try to hide it from him, and dashing along the shore out of the way of their missiles, he would shake it in the water till all around was colored by it, and then look at the result and at the women most amusingly, and set up a chuckling, that a person who did not see him, would take to be a laughter. I made him a guard over my fruit trees, which the little boys of the town frequently troubled, and it was truly amusing to see what chases Jake had after them. Pretending to run his best to catch them, he would keep close to their heels with his mouth wide open, till they would jump the fence or clear the gates, when Jake would throw his head up with loud laughter and strut back to his post. These little incidents I name to show that other animals as well as man, have intellect enough both to think and act.

I have seen a dog in scuffling for his food, snatch up a bone and run behind some hillock or hiding spot, and scratching into the ground with all possible haste and burying it, return to take a share of the common mess. Yes, and when all was over I have witnessed him take a circuitous route back to the hidden treasure, and smelling all over it, scratch additional earth upon it,

and smell, and smell again, until he was satisfied that it was secure from discovery. Men in their thievings are not always so rational or successful in their hiding. It is well known that monkies will form a long line and put out regular guards, for entering and robbing orchards, and some will get on the trees to throw down the fruit, while others gather it up and pass it along the line. They have a watchword well known to themselves, and, in fact, every animal has its means of making its alarm or distress known to its companions. I am so well acquainted with the habits of wild turkies that I can, by fraudulently imitating their social notes, call them up at pleasure, when hunting in the wild forest, nor are men themselves exempt from the delusions and tricks of hypocritical and treacherous counterfeits. I have several times witnessed what is called the charming of birds by snakes, and I can tell by the cry of those little creatures in the forest what is going on, and I am satisfied from close observation that it is nothing but dread alarm that causes the timid bird to become paralyzed and to fall at the open mouth and glaring eyes of the serpent. Upon their discovery of their enemy, they send out their notes of alarm, when large numbers of birds collect, when flying around with great agitation, till getting closer and closer, they fall at the mouth of the monster.

Children have been scared to death in their cradles, and grown up persons upon their feet—so it is not surprising that the little timid bird should flutter out its last breath at the mouth of so dreadful and appalling a monster. Persons as well as horses have been known to stand and be burnt up in their rooms under the paralyzing power of terror, when with presence of mind and firmness of resolution they might have escaped. Many have under a kind of horrible temptation thrown themselves from dismal and giddy heights, and Byron relates the fact that in approaching the fearful brink of a towering crag upon the Alps, he drew back with trembling horror at his own feeling of wanton destruction that came over him.

This I have felt myself, when poised as a speck in mid-heaven, far above the thunder's cloud and looking down upon the lightnings at fearful depths beneath me.

I well recollect, when a boy, of approaching an object that almost scared me to death, and putting my hand tremblingly upon it, for I had no power to escape. The threatening voice, the flashing eye and infuriate manner of one man will frequently strike terror to the hearts of others, and this is the secret of the mental control obtained over the most furious wild animals. The influence of fear, and the power of mind over mind, I give as a proof that the passions and emotions of men and brutes are identically the same, and that their minds are governed by like causes.

Cats, when they beg for a crumb round the table, will first put their paw gently upon your knee, and if not noticed, they claw just enough to make you feel, and when sporting with children, they will both bite and scratch with most skillful glee, but never to hurt or make a child cry. No human could under the circumstances reason more correctly, and children rarely act with as much tolerance and good feeling towards each other.

My servants had a young dog that played daily with the children in the yard, but had not been noticed about the house. The children being confined to the house one day, Reuben, as they called him, came dashing and frisking into the house amongst the children, falling down on the carpet, rolling over and over, jumping up and running out with a marked grin upon his face, all of which social feelings gave to poor Reuben a crazed appearance, so much so, that the cry of "mad dog!" ran through the house, producing great consternation. The children were locked up, and I was sent for to shoot the crazy beast. One of my men, knowing Reuben's habits and inferring his object, begged for him, assuring me that he had been daily in the habit of wrestling and tumbling over the grass with the children, and having got lonesome by the absence of his com-

panions, it was his way, and as he could not speak—the only way of coaxing them out. This I found to be true, and often afterwards witnessed as much kind and social feeling in Reuben's sport with the children as any human being could possibly evince from a pure and unsophisticated heart.

Who but a brutal and God-deserted bigot could cruelly mistreat or deny a mind to so humble and kind a creature? Parents and children, pledged friends, prelates and professing Christians break their tender and sacred ties in deserting each other under great panics, such as plague, cholera and other calamitous trials, but this faithful (what, dog or angel, surely God-like) spirit would have died in defence of his little companions. But they call him a dog, and be it so. There are but few pastors who have the same kind and watchful care over their flocks that the shepherd-dog has over his, and those who have read to any purpose, cannot but know that the St. Bernard and New Foundland dogs will hazard their own lives in rescuing from death those fiends in human form who enviously and unfeelingly deny to them a soul, and instead of returning a gratitude, condemn every effort of their faithful and affectionate zeal to a brute instinct, as if God was not the author and the prompter of every act of instinct, for otherwise the brute would be the Creator and donor of his own nature.

A pedlar was murdered in the mountains of Kentucky, and his body never found till more than twelve months had elapsed, when a party of my friends were hunting, and near the camp they found a beaten path leading to a deep sink into which they searched through logs and leaves, and there found the remains of the murdered man. They then followed the path which lead to a large fallen tree under which the faithful watch-dog was found, starved and worn down by distress, for food had become so scarce in the forest, it was hard to obtain. This dog might have taken the road to a settlement, but a glimmering of reason rested upon the poor fellow's mind that his master was there, and he preferred death to desertion.

Now, if these dogs exercised their own will, they certainly are entitled to mind and moral merit, and if they have neither minds nor wills of their own, it follows as an axiom that God's will must act within them; and as the will of God is to be honored and adored, the works of his faithful creatures expressing his will, should be treated with kindness and respect.

Here, again, I must remind the reader that as there is but one God and Creator of all things, that the dog did not create himself, and that he is a much more obedient subject of God than traitorous and cruel man with all his vain boastings. We Christians, however, as we term ourselves, found our prejudices upon the presumption of many separately creating and warring Gods, thus rendering ourselves more inconsistent and ridiculous than the devotees of the Oriental God, Boodh, whom more than one third of the human family worships, and grant that everything came from Boodh, and that every thing must return to him. And this, by the bye, with a change only of name, is the sacred truth of the one underived, unequalled, immutable and eternal God, the great designer, creator and governor of the Universe, who numbers the hairs upon our heads, and suffers not a sparrow to fall to the ground without his notice. It is in him we live, move and have our being, and from him in common with man, does the brute derive his existence, his every thought and every act. So think not that the brute has a separate God, a separate government or a separate merit in the eyes of that God who in his wisdom and goodness did create him, and may allot to him a future happiness for all his miseries.

I could give a thousand instances of sagacious thought and sound reasoning derived from age, observation and experience, that have fallen under my own notice, but I will only mention a few of them, such as the notorious marauding old town-hogs, who, by stealthy steps and covert ways, enter lots, and getting to the slop-tubs, evince as much sagacity in their movements as man would under the same circumstances. When young, and

before being taught better, they will boldly go where they can, and like children grasp at everything their appetites may crave, but soon, by punishment, they are taught to withhold, and then it is that, like the human, they take to stealing. They will lie around till a late hour, till lights are out and all asleep, and then enter, eat, and be off before day. I have known depredations carried on in cornfields and elsewhere, with magic skill far exceeding the success of our flibustering and hungry hogs who have entered and aimed to rob others of their rights. I have seen foxes run along logs, through fallen treetops, and through tangled places to bewilder the dogs, but old and experienced hounds will not stop when they loose the track at such places, but take a circle round and find where it again comes out upon the ground. Every huntsman knows that when the pack is bothered about a track, that the older dogs pay no more attention to the cry of the young ones than old people do to the idle prattle of young and unexperienced children, but just let an old leader open, and the whole pack rallies to the unerring trail. Let a dog once follow a rabbit through a gap in a hedge, and if he start one after that and looses the track, he with quick thought of his past experience will dash to the gap and head him. Every huntsman is aware of the fact that a young deer will run around the stands till shot, while an old one will run directly out and continue their flight to a distance, and into the most inaccessible places. An old stag, having been much chased, will double his track, or in other words, take a circuit, and falling in upon his back-track, follow it some distance, and then bound off as far as possible in a lateral direction. But an old pack is not to be fooled much by such tricks, for they divide their forces, one half running on either side of the track to detect the tangent. Experienced deer, when hard pushed, will seek some water-course, and instead of crossing directly over or going up stream, which would constantly float the scent down to their pursuers, they invariably keep as near the centre of the stream as they can, and invariably travel

down it. Experienced hounds, however, reason well to the point in such cases, so they, as quickly as could the general of an army, divide their forces, a portion crossing the stream, and thus guarding both shores, pursue downwards (never up), and if, after running a distance, no track is found to come out, knowing from time and speed that they must have got ahead, they commence to search back, swimming or wading in, as the case may be, amongst rocks, drift, or hiding nooks.

Deer will sink themselves so deep in the water that nothing but the nose protrudes—sufficiently to breathe above it, and in this position I have seen them under the rocks that have fallen from the cliffs and choked the beds both of Rockcastle and Cumberland rivers, where I had many years enjoyed the chase and the healthful sports of the forest. And long will I remember the sportful days and mirthful nights I have spent with my friends of "Boone-Camp."

To show farther the sagacity of the horse, I will mention a circumstance of my own horse, that just now occurs to my mind. I rode him for some time through country-gates, till he learned to open them as well as I could, by pressing his nose through the slats and lifting the latch, then by shoving with his head, carry the heaviest gate before him. If the staves were too close for his nose, he used his tongue, and such became his skill that it was hard to secure a gate against him, and not five minutes since I found him in my garden, not only having lifted the latch but pulled a peg out, which I had put over it, with his teeth; and more than this, he can lay down a pair of bars as quickly with his mouth, as a man can with his hand. If a horse itches in a part which he cannot scratch, he will bite another horse in the same spot, when his companion quickly reciprocates it, and relieves him of the itching. Even the goose has its share of intellect and of reasoning power. A species of goose, called the Cormorant, that inhabits the lakes of Mississippi and Louisiana, fishes with as much sagacity as could a human. I have seen them collect in large flocks and spreading

out like the wings of a net or sein, near the shore or some shallow bar, and when properly marshalled, they of a sudden commence beating the water with their wings and closing up to the bar where the hemmed up fish splash the water as much as the Cormorants, who now commence the busy feast. These birds, if you come near them with a gun, will expell the air from their bodies and sink so deep in the water that there is nothing but the bill to be seen. Those facts, and many more equally curious, in regard to the Cormorant, are daily witnessed by Southern planters.

There are little birds in our Western forests that will, when they see the robbers of their nests approaching, tumble at their feet, as though they had been wounded, and fluttering over and over, just a-head of their grasp, lead them to a distance, and then take flight—no doubt—laughing at the credulity of the cruel and disappointed thief. I have often, before I knew the sacred rights of God's humble creatures, been lead off in this way, from my barbarous designs, by this stratagem of the tender and affectionate mother, whose prompt and efficient reasoning thus saved her little brood from threatened destruction. The wood-duck, that hatches in the tops of trees, will take one at a time of her young upon her back between her wings, and fly to the water with them. I have often, when a thoughtless little marauder, lay snugly hid on the bank of a river, till the old duck would bring from a tree on the mountain side her entire brood of ten or fifteen beautiful little creatures, then plunging in, swim after them, producing great consternation, and I now look back with wonder and admiration at the quick-witted sagacity of the mother in protecting her nimble little flock, sometimes taking to the land and hiding in the brush, then down the bank and into the water again, as best fitted the case.

In avoiding to make this article tedious, I will close it by making a few remarks upon the philosophy of mind. It having been amply shown that the spiritual thinker is one and the

same in man and beast, and differing only in degree, as a dime differs from a dollar, yet of the same substance, it only remains to show wherein and to what extent they differ in power and in modes of action. The body of the brute comes to maturity much sooner than that of man, which cannot be a just objection, for his organic powers, his endurance of hardships, and his exemption from disease, certainly make him physically superior to man, nor can the quick development of his mind, in the brute, degrade it in rank any more than it can the body. The mind of the brute acts in accordance with the laws and requirements of his nature, and that of man can do no more. All that can justly be said in contrast, is that though they both have instincts and both have reason, that the mind of man is governed more by reason and less by instinct than that of the brute. It will be seen in the first part of this article that everything is there proven to be instinct, but in respect to antiquated and vulgar distinctions, I here without a difference speak of reason in contradistinction to instinct, as, though quick perception and infallible adaptation of means to ends, as seen in the workings of the mind of the brute, were unreasonable.

The human infant, for instance, is governed by the same organic laws that the young of the brute is. It is as natural for the infant to suck as it is to be an infant, and it is just as natural that some thirty pairs of muscles should be put in synchronous and peristaltic motion by desire in the act of sucking and deglutition, as that our legs, by numerous muscular concatenations, should be put in motion by a more adult and conscious desire. Inanition and plenitude, each produce their appropriate feelings, and put in action their allotted train of muscles. An empty stomach begets pain, and pain crying, which exercises a set of muscles, that distorts the face, while a desire to relieve this pain begets sucking, and now another set of muscles are brought into harmonious concert, forming a vacuum beyond all the powers of art, drawing the milk from the mother's breast, when, as I said, the deglutitory muscles

receive the nectared fluid, and by a vermicular movement conduct it to the gastric reservoir, the great chemical laboratory of the human system, where it is prepared to be absorbed, circulated, secreted, and assimilated to the ten thousand purposes of fluids, and solids of the moving miracle. When the stomach is filled and the cravings of nature satisfied, the wearied sucking muscles relax into placidity, and the antagonal muscles of the mouth gently drawing the corners back, produce the appearance of a sweet smile of the infant's face, pleasing to the feelings of the ever tender and watchful mother. These marvellous and unconscious movements of the infant as clearly evince the handi-work of God, his wisdom, and his might, as if he were to appear in person to confirm the fact, and I record it here not as properly belonging to the article on Instinct, but as legitimately belonging to the history of our race, and to show the existence of a Designer, who has, by preconceived design and consummate skill adapted means to ends. The infant was made to suck, and call it instinct or what you please, its science is as perfect at birth as any after-experience could make it. God in such cases being the instructor, for without his unbounded wisdom and kindly will such miracles could not exist.

Much wonder has been expressed, and interminable disputes gotten up, how it is that a calf and a duck, for instance, coming into the world upon the water's side, should act so differently, the calf remaining on land and sucking, while the duck runs directly into the water and swims. The only answer to such silly question is simply this :—the calf was made to suck and live on land, and the duck to go into the water. God has endowed the infant calf with odorific powers to smell the milk, and with an appetite or propensity to suck it, while the duck is made with a bill not to suck, but to seek its appropriate food, and has given it a propensity for water in which it was designed to live. These you may call instincts or ultimate designs, which are the same, and we might as well ask why the

duck has feathers and a webb foot, and the calf hair and a cloven foot as to ask why the duck goes into water, and the calf remains on land? both acting in accordance with their unavoidable organism. Why should old and young dislike the taste of gall, and be pleased with that of sugar, other than that this is the order of nature, and just as simple is every other sensation, desire and emotion of soul unencumbered by mysticism, vulgar prejudices, and the quibbles of pretended learning. The wonderful discovery of Galen that has figured through many volumes of mental philosophy, is of this kind. After placing milk, oil and hay and other temptations round a room, he took a kidd from its dead mother, and setting it down in the room it smelt around at the various kinds of food, and then selected the milk. Now, the great question based upon this undoubted fact, is: Why did the kidd take the milk in preference to the hay? Some contend that it was led by instinct, and others that it was governed by a kind of human reason, when common sense would decide it to be nothing more than its natural taste and aptitude given it by its Creator, and this taste is not a bit more wonderful than that the kidd should come out a kidd instead of a colt. Nor is all this more marvellous than that the human infant should have a propensity to suck milk instead of eating meat. Galen's murder of the poor mother was to prove that the offspring received no instruction from the parent, and that it had gained nothing from observation or experience, showing as he and his disciples have supposed, that there is nothing in the brute but instinct, which facts, when justly applied, fit the young human just as well as the young brute. It is equally marvellous that the needle should turn to the pole, that vinegar should taste sour, and sugar sweet, that fire should burn and cold freeze, the scent of a rose agreeable, and that of a skunk disagreeable. The dog will leave a bed of roses for a rotten carcass by the same law of his nature that the kidd left the hay and the oil for the milk. These are ultimate facts for which no reason

can be given, further than that they are so, because they are so. In other words, they are so, because God made them so, and the only question left for dispute is why did God make them so? There is a conservative power or law of self-preservation so interwoven into the very texture of our constitution, that it acts without either our knowledge or approbation. If we stumble, or in any way lose our balance, it rights us up before we could reason or will it so. If a blow be aimed at us, though we know it to be in sport, and even will not to flinch from it, this *vis naturae*, the sleepless life-guard that watches disease at every pore and inlet of the body, causes the eye to wink, and the body to shrink from it; and the prick of a pin, even when asleep, will cause the hand to recoil from the threatened danger. All this must be granted to be purely instinctive, and yet it is not more so than the inborn capacity that enables us from experience to act with deliberation under anticipated results, for without such original or instinctive power, the basis of every thought and emotion, we could not thus act.

In short, I am wearied with arguing this question which continually resolves itself into the one simple fact, that as there is but one God, the Creator and Donor of all things, that all things are instinct, or in other words dependent upon God, and if so, why so many distinctions and so much controversy about whence the many powers, properties and learned technicalities spoken of by authors. There must either be a plurality of intermediate Gods, as of the Greeks and Romans, that work at random and without a dependent connection with the immutable and eternal laws of causality, or these many distinctions are brain-begotten and thingless things, independent of a cause, and without an archetype in nature. The unobscured phenomena of mind is just as plain as that of matter. The germ of mind may be likened unto that of the varied phenomena of the material world in regard to its dependence upon fixed and unalterable principles. There are no marks of reason to be seen

in the new-born infant, nor is there any tree to be seen in the acorn, yet there is an instinctive or congenital principle or power there implanted by God himself, which will, under the influence of preconceived and designated agencies, produce the mighty oak with all its spreading branches, leaves and fruit. Its roots are instinctively grounded in primogenial or first causes, and its every stage of subsequent development is equally dependent upon causes created and sustained by the same power and not by the casualities or whims of nature. A miracle, with a thousand complicated, harmonious, and inscrutable parts, is developed, by incubation, from the egg, whereby with all the scrutiny of man, there can be nothing found. And just so with the infant, both in mind and body—the body having but a spark of instinctive vitality that would die out as quickly without food and air from the external world, as a spark of fire would without fuel. Nor is the mind less dependent, for it comes to the world like the acorn, with an instinctive capacity to develope the phenomena of mind by time, and the objective influences through the senses. All things, then, are equally dependent upon the fixed laws of the first great cause, it follows that neither brute nor man has any self-control or independent and fortuitous powers, but that they are both governed by the instinctive laws of their nature which differs nothing in quality, as the souls of the various grades of men and beasts cannot be big and little, black or white, or of finer or of grosser materials, but differ only in the organization and the nervous distributions that afford the inlets to mind. If there be a principle of immateriality and immortality that feels, thinks and acts, it must be one and the same in every creature that feels, thinks and acts, for soul must be soul, and matter matter, wherever they may be found. There certainly is a greater difference between the different powers of mind in different men than there is between men and beasts, and it cannot be that God will make any distinction in favoritism or in the day of judgment, because of those differences. The dif-

ference, I have said, does not depend upon the essence of mind, but upon our organization, and the inlets of mind ; and the brute, being deprived of hands to feel, which is the corrective of all our other senses, it is not supposed that he can obtain the same amount of knowledge, though possessed of identically the same amount of mind. A deaf man, for instance, cannot speak, and a blind man is cut off from all that development of mind that is created by the powers of vision. Memory is frequently destroyed by the derangement of the nerves, or by a stroke upon the head, while the entire mind is stupified or crazed by disease. If then, the same mind that is wise to-day, should become demented to-morrow by a change of physical condition, may not the greatest mind be checked in its development by an original organization or contingent condition of system ?

In regard to a greater or less perfection in the different modes of mental action in man or beast, the beast has the advantage in some and man in others. Memory, for instance, is the most wonderful power we have, and the beast notoriously has it in a higher degree than man. Reason they have in a less degree, but in quickness of perception and correctness of judgment in all practical things, appertaining to, or necessary for their self-preservation, health, and happiness, they are assuredly our superiors. It has been objected, however, to the brute, that though they are our superiors in practical wisdom, they lack that quality of mind that fits them for abstract and idle speculations, such as we possess. In proof of the position I have assumed, that the essence of mind must be the same in all grades of actions in minds, I ask the question whether it is possible the mind can be enlarged by artificial means? We speak of the mind being enlarged by education, but is it, or not, I further ask, really enlarged thereby? For if so, the soul of the profligate wit and educated man must claim the merit of a big soul over the more humble, uneducated, and pious Christian.

Though I have run hastily, and with many interruptions through this article, I do not recollect of any thing more to be noticed, except a few words upon the apparent prescience possessed by certain beasts—but more particularly by migrating birds. The tendency of every animal is from their organization, and hence it is that some animals more than others, exhibit those tendencies from their birth, while others, like the vegetable kingdom, are slower in the development of their nature. Some are created with acute sensibilities to changes in the elements, and that best befits them for the life they are designed to live. For instance, a duck and a fish seek the water, because best suited to their nature, while chickens remain on land, and birds fly in the air. If blind and cold, we could tell by our dull sensibilities which side of us a fire might be on, and feel an instinctive propensity to approach it, and so I presume it to be with migratory birds, whose exquisite sensibilities enable them at certain seasons and under chilling changes of atmosphere, to feel it more agreeable to go to the warm South than to go to the cold North. God has so constituted birds—a hen for instance —that after she lays her eggs she is taken with a feverish state of body and greatly increased heat, so much so as to be detected by the mercury. She now feels sick and torpid, as seen by her pale gills and demure countenance, and doubtless feels more pleasure in sitting in her nest, and upon her eggs, than off and exercising. God, doubtless, implanted this principle in all birds for the purpose of propagating their species, just as he has made the brute female to be afflicted with inflammation to bring them into season for the purposes of procreation, and these you may call instincts, or what you please, but they are nothing more nor less than the unavoidable nature of the animal. The exquisite sensibilities of a dog will give some idea of those otherwise inscrutable and wonderful proclivities of brutes. The dog will not only smell the difference of man and other animals through the thickest soled shoe, but tell his master from all others, and though he may be in company with thousands of persons, and

leaves them, the dog will unerringly select him out, and follow his track. Birds may have similar sensibilities; and as the sun in a northern climate, being always south to the eye, as well as by warmth of feeling, it is quite natural that both birds and beasts, should, at certain seasons, journey in that direction. The human is frequently so sensitive as to anticipate the weather by their pains, or other indiscribable feelings. We thirst and hunger we know not how, but find that water and food will give us relief. Under certain conditions of system we itch intolerably—the philosophy of which we are ignorant of—but find that scratching soothes it. A woman in certain circumstances will long for things unnatural to others, and unthought of by herself under other conditions of system. All these are instincts of our nature, and are as fatally governed by their appropriate causes as the magnetic needle is when it turns to the pole. I have but one more remark to make, and that is to show how far our prejudices will go to degrade the highest qualifications and most desirable gifts of God.

We first stigmatize the brute as a degraded animal by our own arbitrary prejudices, as did Aristotle the poor African, and next condemn every quality they possess as equally degraded, when, if we possessed many of their wonderful faculties of intuitive perfection, and prescience, we should boast of them. Suppose, for instance, that any man on earth had the memory of a horse—the shrewdness of the fox—the mathematical knowledge of the bee—the supernatural wisdom and unerring skill of navigation possessed by the carrier-dove to cross vast continents and stormy seas back to its home, without a compass, and an eye to see as well at night as in the day, and a power to know all tracks, and to follow the rogue and murderer to his covert places, I ask in common honesty and with Christian charity whether he would not be adored as the most God-gifted man that the world has ever known. These are the brightest gems of an immortal mind, and because God, our common Father, has seen proper to bestow them upon others of

his creatures, man with supercilious arrogance rebels against his will and holds it in contempt.

This selfish and sacrilegious claim we make to mind, not only over the brute, but against our fellow-man, is the lowest and most degrading trait in our character, and never to be found in the elevated, enlarged, and liberal soul, whose knowledge is not from the contemptible and contracted prejudices of man, but from the harmonious immutable and eternal laws of God's vast universe. This is the source, and the only source of disinterested, refined, and enobling knowledge, that can never be gained from the debased and grovelling squabblings about the isms and dogmatisms in our church conventionalities. This vain and bigoted appropriation of God's favors to our poor little selves is a hopeless delusion, that never has nor will be realized in the winding up of all things, for all things of time must have their end in the levelling and fated stroke of death. The Jews professed to be a favored people, who claimed the world under the plighted gifts of God, and with most irreverent presumption did they, in the person of Moses, accuse the Lord, face to face, of falsehood.

"And Moses returned to the Lord, and said, Lord wherefore hast thou so evil entreated this people? Why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil unto this people, neither hast thou delivered thy people at all.

"And Jehovah said unto Moses, I have seen this people, and behold, it is a stiff-necked people: Now, therefore, let me alone, that my wrath my wax hot against them, that I may consume them."—Exodus v, 22, 23.

Where now, I ask, were the favors of God to this vaunting nation, who went forth lying, stealing, butchering men, women, and infants, and even unhoofing and cruelly torturing the poor horse, in the name of God. God did justly consume them, and it would be well for our vain pretenders, and boastful heirs

of heaven to read a moral in those past and crushing dispensations of Almighty God.

There is no feeling even among Christian professors for the humble brute or his defender, and but little for the poor African whose patient toil under a galling yoke ministers to their wanton and pampered appetites and fancies. All past history shows that those claims to partial and favored rights have been but the braggart's boast, and that blind selfishness and bigoted zeal make us the ready tools of injustice, cruelty and oppression. Men, when seduced by those vain delusions, and debased by superstition, lose all feeling even for their own race; a proof of which is seen in the ruthless rapine and desolating sword of Mahomet, nor is this more than a mere item in the melancholy history of man, which should open the eyes of those usurpers of heaven's rights and spoilers of earth, to their own blind folly.

In closing this article, it comes to my recollection that I might have quoted Dr. Adam Clarke, as well as other able Divines, in support of my opinion, that the mind of the brute is not matter, but a spirit, which feels, thinks and acts, and that it will have alloted to it by its kind Creator a future and happy abode in the realms of eternity, to compensate for its faithful toil and patient afflictions in this life. And now, may God in his mercy, forgive the oppressor, heal the afflicted, and save us all.

STRICTURES UPON A SERMON.

Having recently heard so much from the Clergy, in regard to the general want of zeal in religious matters, and of the evident decline of the cause, owing, as they suppose, to too much liberty of thought, and of the too much exercise of "*poor human reason*," I feel it not only a moral obligation, but a religious duty to give to the public my views upon this all important subject. I am not a Divine, nor do I make any pretentions to the prophetic and mystic learning of that privileged body; but I trust I am a Christian, basing my hopes upon the plain and common sense, nature and reason of things, as made known by God, both in his natural and revealed will. I admit the fact, that there is too little piety and show of good works, for the amount of profession amongst us; for if you question the masses: are you believers in the Christian religion, and do you place your hopes for future happiness upon it? and all may answer yes; and yet how few pious Christians and strictly honest or honorable men are to be found amongst them, and why this state of things in an enlightened age and in a Christian land? It is not for the want of clergy or of churches, nor for the want of liberality in the support of them, for the pockets of the people have been depleted to a sullen stupor and languid indifference amongst the members themselves. We shall soon vie with ancient and papal splendor in churches and in rival paraphernalia. If the defect, then, is not in the want of the profession of religion, nor in the willingness to support its institutions, where is it? Some charge it to the counter-excitement of self-interest, some to public amusements, and others to the all-absorbing interest of popular favor, in seeking public honors.

Then, again, they all join in one hue, and cry against "*poor human reason*," as the leader of evils, none of which opinions, in the nature of things, can be correct. For the only object of man's existence in this world, and his whole pursuit through life, being to obtain his happiness here and to secure an everlasting blessing beyond the grave, his noblest efforts and highest interest would be in living up to the precepts of religion, provided he had a full and unshaken conviction of what he outwardly professes. What, I ask, should be more honorable, amongst a professing community, than the name of a Christian, as obtained by a pious observance and humble submission to the will of God, and a steady and marked regard for the well being of mankind. And again, what more pleasing and profitable than the happiness arising from the bright scenes and glorious prospects that stretch out before us, through the lengthened vista of eternity? I say, then, that the defect is not in the constitution or nature of man, who ever turns with as much certainty with the conviction of his mind to the largest amount of interest or happiness, as does the needle to the pole. Who, then, in possession of this world's first honors, (a true disciple of Christ,) and in full view of the glories of heaven, would, under this fixed and ruling law of our mind, barter them for the puny and ephemeral rule amongst his dying fellow-mortals. It is not, then, as I have said, possible, in our nature, to be irreligious through obstinacy or an unwillingness to receive the largest blessing or greatest amount of happiness here and hereafter, but, because of the bad example of Christian membership, together with a lingering doubt of the whole system, got up and kept up by the distracting opinions and angry controversies of the clergy themselves. When an ungodly man says, he believes in the truth of Christianity, it is a nominal, a popular, and fashionable belief, for if his conviction were as that of his natural senses, he would escape the burnings of hell quicker, if possible, than he would a burning building in whose flames he might be enveloped. There are many varieties and

shades of belief, that may be presented to the human mind, the strongest and most pressing of which will always prevail. Hence it is that we act upon the conviction of the old adage, that a bird in the hand is worth two in the bush. Let two objects of trade or speculation be presented to our mind, and other things being equal, or no counteracting consideration intervening, we will as certainly make choice of the larger interest, as that water, unobstructed, will tend downwards. I have been a long and close observer of all the workings of the human mind, which is, I affirm, as fully under the control of fixed and immutable laws, as is the physical world. As inseparable as cause and effect, is the motive and the will, and as unavoidable as visual perception to the open eye, is the result, the will following the motive, and the act obeying the will. Just as certainly as that the miser will prefer the dollar to its half, can we affirm that all men will have a preference for, or make choice of the larger interest rather than the smaller, and the greater blessing than the lesser. In other words, that all men will prefer pleasure to pain, which the largest amount of interest, if legal and just, will always give. This is an axiom, as self-evident to my mind as that two and two make four, or that the whole is greater than a part; and it is as demonstrable throughout all its equivocal bearings and apparent incompatibilities as any abstract problem in physical science. All will grant, as a universal law of nature, that if a stone, or other ponderous body be cast into the atmosphere, it will return, yet should it be prevented by a lodgement or some obstructing body, it makes no exception to the rule or law of gravitation. It is a philosophic maxim, that all bodies, projected in a straight line, will continue in that line, except obstructed or retarded by other powers, and this law, though founded upon the fact, that no body has the power either to start or stop itself without a cause, is just as equivocal and insidious as the turning of the will to the various interposing motives. A rifle-ball may leave the muzzle aimed and projected

directly to the centre, and yet widely miss it. An experienced marksman may, however, detect the numerous counteracting powers upon his ball, as gravitation, friction, the countercurrents and shiftings of the winds, etc. In like manner may the mind, by long experience and close observation of its own actions, detect the various counteracting and shifting powers or motives that control the will. If a man wills to walk and see his neighbor, his locomotive muscles are put in motion in that direction as a sequence of that desire, and he will as certainly continue in that direction as will a projected body, till changed by a counteracting power. Should he hear the cry of fire upon the right or left, he will, if the second excitement or desire be stronger than the first, be turned to the right or the left. In like manner, should a messenger overtake him with the information of the sudden death of one of his family, his anxiety will immediately give him a retrogressive motion. In all this, there is no mystery, the effect always following its sufficient cause or strongest motive. The science of mind is like the pathological and therapeutic science of medicine or body, governed by diversion, revulsion, metastasis, translation or change of excitement, through the influence of medicine, from one part of the body to another, or from the more vital to the less vital organ. The observance of those laws, with a familiar acquaintance with the *vis medicatrix natura*, or the efforts of nature to remove disease and restore the body to health, constitutes the whole philosophy or science of medicine. Nor is the failure of prognosis, in certain cases, any proof that the science is not perfect, or that every cause, either in sickness or in health, is not equal to its effect, but that our vision is unequal to its dark and winding ways. The science of mind is as unerring and easily understood as that of body or matter, if we confine our investigations to the how, and leave the why to the province of God, who alone can know. From the non-observance of this distinction, has the study of mind become exceedingly complicated and obscure. The schoolmen with their

little niceties in abstractions, divisions, sub-divisions, technicalities, useless particulars, and learned nonsense, have so incumbered the science of metaphysics as to be as little understood by the writer as the reader. This same class of *sapients* or schoolmen, so called from their great pretentions to learning and ability to render God's word and the doctrines of his revelation plainer and more rational than he himself could or did do, have divided the Christian world into ten thousand different sects, and distracted the subject of religion. This book stultification and vain glory has ever been the bane of godly piety and vital religion, as well as the opprobrium of science. It was this sacrilegious pretention to prophetic wisdom and mystic learning that God confounded by the humble and untaught, and would to God that the humbler classes would now-a-days think for themselves, and thus preserve the purity and unity of divine revelation. Though sooth-saying and fortune-telling have lost their rank, our modern biblical commentators and prophets claim a prerogative and dignity over the learned expositors of dreams, riddles and conundrums, and yet all will acknowledge that they are not as apt to be correct. Hence it is, that I say to you, my fellow-travelers to the bar of God, that it is a libel upon his great and eternal name, to maintain the awful responsibility, that God has given to his people a law beyond their capacity, and that he will burn them in hell-fire for ever and for ever, for not understanding it. Is not, then, the humblest layman in our land as well qualified and as fully authorized to judge of the word of God, and to foresee the fulfilment of his prophesies, as the learned Dr. Miller, who brought the world to an end, some years since, and sent a number of his phrensied followers, with their ascension-robes, to eternity. A little exercise of God's best gift, common sense, and of that abused faculty, "*poor human reason*," the world might have been saved from conflagration, and those poor deluded fanatics from destruction; so much for great learning, in mystic matters. But more of this in another number, we will back to the estab-

lishment of certain facts, the ground work of all legitimate investigation.

We should look at existing facts as they are, and placing our Jacob staff here as a starting point, inductively pursue the laws of nature as God has ordained them. If we look back for the reason of things, we are quickly led beyond first causes, and lost in the regions of infinity and eternity. Sir Isaac Newton satisfied himself with pursuing the laws of gravitation from its infant exhibition in bringing the apple to the ground, up to its gigantic grasp and mighty power in binding the heavenly bodies to their bidden spheres through limitless space. He recognized this power as an established law of nature, nor spent idle time in the abstract question, why God thus ordained it, and whether those laws are upheld by his immediate presence, or governed by secondary causes. I shall not here dismiss the question whether this law of the human mind that governs men's actions, be voluntary or involuntary, a rule of necessity or of liberty, as the result upon society in either case will be the same. After premising what I have, then, as the basis of future observation, and giving the examples I have, as the only just mode of reasoning, we will go back to my first proposition, that man, though endowed with many susceptibilities and innate principles, as the recipients of knowledge and passion, is yet the creature of circumstances. For example, it is just as natural for a man to fall into the prejudices and habits of the government and the people with whom he associates from his birth up, as it is for him to speak his mother tongue; yet without this inborn principle of susceptibility, or the original wax upon which the seal of his character is to be stamped, he could not be shaped by circumstances. Again, our kind Creator has implanted in us a conscience, the sequence or conviction of reason, to point out to us the right from the wrong. Hence it is, that the Apostle Paul says, Rom., chap. 2: 14–15, "For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law,

are a law unto themselves, which shows the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another; yet this best gift and most infallible guide of our veering nature is under this law of circumstances. The same child that is reared in Turkey, and consequently a conscientious Mussulman, would, if born in a Christian land, if bad example did not deter him, be a Christian. Then I again revert to this law of circumstances and inducements, and affirm, that other things being equal, men will always be governed by the largest amount of interest, or the strongest motive that is presented to his choice. And hence the necessity under this law of our nature, in addressing men's judgments, and of convincing them of their true and lasting interest. This being done, he is at once made a Christian, for, as we have shown from the constitution of our nature, it is impossible to resist it; for what man is there, I again ask, under heaven, who in possession of his reason, will prefer pain to pleasure, and misery to happiness? Where we do not embrace Christianity, I again and again affirm, say what we may about a nominal profession, that it is for the want of a rational faith, a deep and abiding conviction of all its attendant consequences, of divine honors and transcendent glories, or unutterable misery and woe, through all eternity. If men make choice of their best interests in small matters, will they not, under an equal conviction, do it in great ones? Do not abuse "*poor human reason*," the divine gift of God, and only guide to his existence, his attributes and his moral government, but address it with arguments suited to its dignity and high prerogative, and you will gain its respect, when by meekness, penitence, and unmistaken marks of piety in your own person, you will obtain its unavoidable submission to your reasonable injunctions. While at this point, we will dwell a moment to show what this "poor human reason" has done for the world, and how far we are under obligation to "*great clerical learning*." Look back

at the first dawnings of the true system of astronomy, and see how by the use of this "*poor human reason*" Galileo discovered and calculated the movement of the heavenly bodies, and for this valuable labor and honest pursuit of God's laws, did the "*learned clergy*" burn his book and throw him in prison! When Harvey discovered the circulation of the blood, by "*poor human reason*," the "*learned clergy*" avoided and vilified him as an infidel, because of their "*learned*" belief that the pulse was the bounding spirit, striving to escape from its tenement of clay. When Roger Bacon, by the freedom and exercise of "*poor human reason*," discovered the mode of making gunpowder, the "*learned clergy*" excommunicated him, as having dealings with the Devil, and threw him in prison, where he died. All who read know that *poor human reason* has long struggled against the persecutions of the *learned clergy*, in establishing the true system of Geology. In each and every one of those cases, the immutable laws of God and his *Divine reason* prevailed against the hootings of fanaticism, superstition and *learned nonsense*. And how disgusting to pious sensibility and discouraging to rational religion, to see how those professors of love and charity, of truth and honesty, can, after condemning, persecuting and killing the author, come forward with an air of tolerance and self-composure, and sacrilegiously claim a portion in the author's honors, granting, when they can no longer resist it, that those eternal and immutable laws of Deity are in no wise incompatible with their self-constituted isms. Those are a few cases of the contrast in *poor human reason* and *learned Divinity*, that have this moment presented themselves to my mind, more of which, however, may be expected in an after number. And before I discharge this subject, I ask the reader to look back upon the history of mankind, and he will see that all reform has been the work of reason. He will see that all the awakenings of the enslaved and benighted mind to just and to honorable principles, has been the slow and steady work of reason, against ignorance, witchcraft, su-

perstition and idolatry. Yes, and he will see that the improvements in government, in religion, and in all the great concerns of life and of human society, reason has had to bear with the dominion and tyranny of prejudice and custom.

All others, as well as the clergy, will acknowledge that what they complain of is true, to wit: that the Bible and their preaching of it, has but little influence upon the morals and religious habits of the community, and the reason why, is in my opinion as follows: There is too much formality, sectarianism, pride and pretension, and too little humility and piety amongst the clergy themselves, to maintain a happy influence over the minds of others. From the connection of pastor and people, we may suppose that but few cases out of the number that actually exist, would, when to the disgrace of both parties be brought to light; yet the public prints are filled with charges, such as I would blush to record, against this holy order, from Bishops down. Again, after all the vituperative utterings and anathemas hurled against the world, and the many charges of crimes, ommissive and commissive against their own churches, we can see no difference between the pastor and the people, either natural or supernatural. And not but that they may be very good men, but that they preach and pretend to more than human nature can sustain; and hence it is, that from this apparent inconsistency in preaching and practice, we so frequently hear the charge of hypocrisy against the members, and of the want of truth and efficacy in the whole system. And again, there is too much stress put upon church formalities, with its paraphernalia of creeds and confessions of faith, of biblical dogmas and theological enigmas, which the people can neither understand nor subscribe to. It was this mystic mummery and black stain upon the word of God, with the arrogant and haughty manner of enforcing them upon the humble and untaught, who were neither allowed to read nor think for themselves, that Martin Luther strove to get rid of. The humblest member of society

who believes in a God, adores him as a kind father who will not hold him responsible for any communication from him, in foreign languages or in figurative expressions, which he has not given him capacity to understand, and consequently sees no necessity for employing others to quarrel about the mysteries of his revelation. And though the tyranny of churches may prescribe and enjoin a certain faith, there is a secret feeling of rebellion at heart, got up by the spirit of liberty, and sustained by the word of God. If we cannot recognize the Pope as the great expounder and mouth-piece of God, in rendering his word to man plainer or more intelligible than he himself could or would do, as they tell us, why submit to the dictum of ten thousand popes, all of whom differ from each other, and quarrel amongst themselves. All this mysticism and mutability, as represented by the stickling wiseacres and learned disputents, looks little like the word and will of a wise and benevolent creator, who has so wisely and unerringly adapted and proportioned means to ends in his physical universe. Speak of papistical ceremonies, and all Protestants cry out, slaves to religious usurpation, and yet we are beset with as many grievous incumberances to the simple word of God and to the progress of vital religion, as obtained in the darker ages. We frequently hear doctrines from the pulpit self-contradictory, and wholly incompatible with the wisdom, goodness, and distributive justice of God, which necessarily begets a doubt whether the whole book may not be a falsication unworthy the character of a holy, just and beneficient Creator. And hence it is that all instituted forms and ritual injunctions, calculated to bewilder the mind or divert our attention from simple and fervent devotion, together with the creeds, ites and isms, which in the estimation of the world or of other sects, tend to impeach the wisdom, goodness or veracity of God, should be excluded from our churches. But man will be man in whatever condition of life he may be found. Whether in secular or in sacred relations, the desire of rule, the pride of party and the comforts of

gain, is the nether passion and the main spring of action. No single act of a man's life should be taken as a full and faithful portrait of his character, nor should a single pursuit or an isolated condition in society be recorded as more than an item in writing out the history of mankind in general. Now, as our position is that man is unerringly governed by the strongest or ruling motive, and as we have set out to show what inducements should be urged upon his mind, and by what manner he is to be controlled in religious matters, it may not be amiss to trace him beyond these limits, and show that he is as certainly moved by the same principle as is the needle by the magnet, throughout his various relations in life.

The principles upon which all clubs and associations of men, as Masonry, Odd Fellowship, &c., &c., are got up, is the same, and the band that binds them as a brotherhood is a unit. All make fair outward pretentions, but selfish gain and pride of fraternity has the mastery in all such associations. In Masonry, for example, a very old and excellent institution, the profession —yes, and indeed, the object, is charity; but what the inducements for membership? Selfish gain of distinction, of popularity, of individual claim upon the brotherhood, a policy of insurence in times of trial and difficulty, fine dinners, fine aprons, and a gaping and admiring public. Strip Masonry of all its paraphernalia and mystic forms, and confine the members to the contemplation of humanity and the gifts of charity, and they would lose their ardor for the cause. If any member doubt this, let him, in all conscience, and in the presence of his God, ask himself whether he cannot be as charitable as he wishes, and as good out of the Lodge as in it; and as an honest and an honorable man he will join with me in saying that in him I have given a true character of human nature.

The same principle rules in governmental affairs, and when a politician professes the good of his country and his love for the people to be his supreme object in seeking office, though we have his word, we cannot grant him an exception to this law of

human nature There has ever been a struggle between the inns and the outs for office, and for no other object than that of guarding the interests of their country, and yet the treasury department has felt many defalcations. Should a learned and eloquent statesman say that he had given party names and enjoined confessions of faith, for the purposes of rallying a party around him, their leader, with no other object than that of his country's good, I will say that he is mistaken, and that he, though in high station, is but a man. Thus having spent a few moments in tracing the principles upon which we set out, through its various relations in life, we will return with its application to our rulers in Church. If the people were to disregard all expounders of the Constitution, and judging of that simple article for themselves, and unite as one man in their love of country, which they would do, but for the intrigues of those loving politicians, civil wars and bloodshed would be unknown. And so I will say of the *learned* and partisan clergy, that if the people would have less faith in their mummeries and pretentions to *mystic learning*, and read the simple word of God, and worship for themselves, there would be but one God, one Church, and one people. Then should we have a perfect brotherhood, a heaven on earth, where the heart-burnings, bitter abuse, and awful butcheries produced by Christian partisans and leaders would be known no more for ever. But then, and in that case, where would the great reverence for *magic learning* and the high salaries come from; not that the clergy prefer good salaries and the admiration usually conferred upon them by their party, to the union of churches and the happiness of the people. Not at all, for I am incapable of making any such invidious and oblique cuts at a class of men, most of whom, I know to labor faithfully and conscientiously for the good of their flock. But I do contend in good faith, that when those gentlemen think that worldly gain and party honor and influence has nothing to do with their sectarian feelings and zeal to increase their members, that they are mistaken, and do not recollect that

they are but men, fallible men, and just as liable to err as politicians and leaders in other relations of life. When the millennium shall take place, the reformation must commence in the Christian Church, where new sects are yearly rising, and the Church divisions becoming greater. Being a Unionist, I look with sincere regret and alarm at the present condition of the Church and the low ebb of simple, unparadeful and primitive devotion. All difference of opinion, and even the loss of confidence in the goodness and distributive justice of God, is got up by *learned commentators*, whose blind zeal and gross ignorance of God's true character, narrow him down to their own selfish purposes. And thus are disputes got up in the Church of God, and skeptics amongst the people. For instance, when we hear it preached that God has determined from all eternity to send nine hundred and ninty-nine in a thousand of his children, children of his own begetting, for we did not make ourselves, to hell, and there to endure its torments for ever and for ever, we are shocked with the declaration and feel that this is not our God, who has created us after his own image and spread so many blessings around us in this, his natural world. And though it may be quoted, that the potter hath power over the clay to make one vessel to honor and another to dishonor, &c., who that will contemplate the infinity, the eternity, the wisdom, and the goodness of the Almighty maker, or will gaze upon those rolling orbs and burning hosts of heaven, can think that such a being would condescend to be the creator of a favored party, much less to send all others to hell without a crime! I say without a crime, for who that can alter the immutable decrees of the Eternal, or escape by any act of theirs, the mandates of heaven? There is but a verbal difference between a law-maker and a sovereign interpreter of laws to whose interpretations all are bound to submit. And yet to this blasphemy and idolatry must we submit, or bear the opprobium of impiety and unbelief.

Mr. Chillingworth says upon this subject, that "this presumptuous imposing of the senses of men upon the words of

God, the special senses of men upon the general words of God, and laying them upon men's consciences together under the equal penalty of death and damnation; this vain conceit that we can speak of the things of God better than the words of God; this defying our own interpretations, and tyrannous enforcing them upon others; this restraining of the Word of God from that latitude and generality, and the understanding of men from that liberty, which Christ and his Apostles left them; is, and hath been the only fountain of all the schisms of the Church; and that which makes the immortal, the common incendiary of Christendom; and that which tears in pieces, not the coat, but the bowels and members of Christ."

This able Divine is severe, yet if we seriously consider the liberty that Divines take with the Word of God, and their dictatorial and imperious manner of imposing their creeds upon the consciences of others, we will think it not too much so. They take the word out of God's mouth, and make him the common executioner of their will, and for our want of submission to this gross sacrilege and criminal idolatory, we have the dreadful anathemas of synods and councils, as against a wretch who denies the Word of God. Every passage of Holy Writ bearing the semblance of the grant of power, is seized upon and kindly appropriated to themselves. As, "he that is spiritual judgeth all things, (as the Pope,) yet he himself of no man." "Things present and things to come, all are yours." "Whatsover thou shalt bind on earth shall be bound in heaven," &c. This divine power is granted by millions of benighted and enslaved laymen to their abstruse and wily leaders. These doctrines, and the destruction which they have engendered in the Christian Churches, are well calculated to lessen our confidence in the goodness and veracity of God, and to beget a universal scepticism. Men of enlarged minds and liberal hearts are not misled by those slanders upon the character of the Eternal, who if there were not ample proof in his Holy word, would in the construction of the human eye alone, convict them of falsehood, Let any one, whose mind

is not corrupted by false religion, but examine the construction of this single atom of creation, and in it he will find a transcendent beauty and perfection, with a self-evident conviction of design in the adaptation of means to ends, revealing to man, not only the existence of a God, but his supernatural wisdom and loving kindness to his creatures. And thus it is, that men of enlarged minds and liberal souls, can, by a knowledge of God's natural and demonstrative revelation correct, the factitious and slanderous systems that have been got up in this world, through design, ignorance and superstition. And though those systems have rose and sunk, through revolving ages, time with the precepts of morality and the efforts of philosophy, have done but little in giving to man a correct knowledge of his Creator. The ennui and monotony of simple, plain truth, the labor and irksomness of a long life of honesty, with an almost universal aversion to the use of *poor human reason*, are too deeply rooted to be easily overcome by the teachings of morality and philosophy. Hence the quickness with which the masses catch at all new revelations, made up of miracles and mysteries too deep to be understood by *poor human reason*. Nor is this strange when we see the convenience of a religion, that is to save us by faith, by external signs, and by the instituted forms of Churches, as counting beads, making crosses, &c.; or mummeries equally delusive to vulgar minds, and contemptible to reason, enjoined by Protestant creeds and rituals. Were one of true piety and rational devotion to say to those devotees to man and to forms, *serve your God and save your money*, he would be hooted out of society by the howling mass, and persecuted as an infidel. It is easier to have others to think for us and to pay them for indulgencies, which God, who requires of us a more rigid morality and upright life, might not grant! Faith and formality then, will always be the religion of the selfish and indolent, who are governed more by their outward senses and selfish passions, than by a rational regard for God and the simplicity of his revelation. A religion that acknowledges the universal love, equality, and

equity of God's government, and that looks for salvation through an honest heart, an upright life, tolerance, kindness, and charity towards our fellow man, and a loving obedience to our Heavenly Father, the one, the mighty, and the eternal God; is known to but few, and is condemned as the religion of *poor human reason.*

As above remarked, men of science and of enlightened minds, who look into the mighty works of the eternal, are not readily misled by the partial, the trashy and ephemeral religions of this world. And he will, by a knowledge of his natural revelation, be able to detect the many defamatory and degrading errors, which through mistranslations, transcriptions, interpellations, etc., etc., have crept into his written or book-revelation. When, by the exercise of that divine and immortal reason, the gift and spark of Deity himself, we discover that the eye is made for light, the ear for sound, and the lungs for the vital air, and that we are in our anatomical form and in our physiological functions made for the world in which we live, and that we are endowed with exquisit sensibilities for the enjoyment of the many beauties and blessings which he has spread around us, cannot believe that so loving and so kind a father can delight in the arbitrary condemnation and awful punishment of those his dependent and unoffending creatures, through all eternity. Therefore it is, that those who are blessed with a true appreciation of the divine attributes, both from his transcendant might, majesty, and glory, as shown by his rolling orbs and glowing heavens, and his wise creations and beneficent bestowings of his temporal blessings upon this little earth, have a well grounded faith and unshaken confidence in the continued love and immutable designs of the great author of our being. Thus, amidst the conflicting opinions of bigots and the bloody persecutions of religious parties, have we an inward security and a peace of mind that reconciles us with the dispensations of providence in this world, and buoyes us on to the confines of eternity. Far different is it with those poor deluded beings who are under the

dominion and guidance of designing or ignorant and fallible man. They have no correct knowledge of, or confidence in God, but being worshippers of men and their isms, are cut up into as many parties as there are blind and prejudiced leaders. And though mutable, vague and insufficient as are many of those creeds, and encumbered as they are by mystic mummeries, known by men of enlightened minds to be the sanctuary of ignorance, pass with those benighted zelots as deep learning and skill in the mysteries of revelation. The God of this vast universe is too exalted for their demented conceptions, nor could he, like their party God, condescend to minister to their petty prejudices. As offensive to Deity, and degrading to the name of Christianity, as are those party-creeds and quarrels, they are weekly heard from our pulpits. Those creeds, founded upon the party-prejudices of God, and his partial dealings with man, is a profanation of his holy name, for neither in our temporal or eternal relations is he any respector of persons, nor does he delight in the death of any, but would that all should be saved. We know that the minds of the religious world were long long enslaved by an interested and crafty priesthood, who well knew how to minister to the low and selfish passions of man. Nor is the name of the great Eternal more exalted by modern Divines, who, instead of inculcating an enlightened and settled regard for their creator, strive to get up excitements through our slavish fears, by threats of vengeance, destruction, and damnation, and not by a kind father or impartial judge, but a God of jealousy, vindiction, and relentless cruelty. A God, who, like the potter, shapes us for destruction, and then damns us eternally for being thus shaped—see confession of faith. A God, who has authorized his elect and the high priests "to go out with praises in their mouths, and a two-edged sword in their hands, to execute vengeance upon the heathen and punishment upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment

written, this honor hath all his saints, praise ye the Lord." Psalm 149. The construction put upon this passage, and many others that might be named, by what the people call *learned Divines*, has given a loose and a license to all the selfish, vile and cruel passions of man.

With those interpretations of *deep learning*, the admiration of the vulgar and the living of thousands, did the most learned Divines on earth send forth their saints with a libel in their mouth, and a two-edged sword in their hand, to rob, ravish, and murder the humble and unoffending natives of the new world. Thus, with a license from the Christian's God of relentless and wanton cruelty, did they butcher thousands upon thousands of their innocent and defenceless fellow-beings in South America and Mexico. And to the horror and detestation of all mankind, and to the eternal shame and disgrace of the Spanish name, did those elect of God, those self-styled Christians cruelly mangle the bodies of those poor simple children of nature, and feed them to the dogs. The relation of those scenes remind me of what I recently heared from a learned and zealous protestant Divine, who, in a public controversy in the Bible support of slavery, not only quoted the book in support of all his positions, but the word of God for cutting our slaves up and feeding them to the dogs. The support from the Bible for all such cruelties is not unusual for Divines of *deep learning*. The doctrine is neither new nor rare, that God has authorized his elect to enslave all heathens, that is, such as they may see proper to call so, and that after they shall have served them through this life, he will damn them eternally, in part for his own glory, but more especially to show forth his partiality and the elect's honor. Do not suppose, reader, that this is a tirade upon assumptions, but be assured that it is the record of facts, facts, too, of the most serious and solemn character. This is only the relation of a few points amongst the thousands and tens of thousands that give a loose to men's consciences, and influence their acts

through the various relations of life. If we were to take the liberty with the word of God, that Divines do, there is no act so base but that we could find Scripture to support it. If Christians themselves can drag each other to the stake, there to be consumed by fire, and find Scripture for it, what may not others do, by authority from the same book, in which passages, may be found to justify any act to which their passion or profit may prompt them. The clergy themselves, leaders of the various sects, have charged each other with sustaining of "hell-peopling doctrines," yes, doctrines subversive both of religion and of morality, and they have urged those charges both in language and in spirit, such as no men of honor or tolerance should condescend to. I cannot but believe, and that upon impartial observation, that a large portion of secret acts and other evils of society proceeds from the same misconstruction of divine authority. This liberty that the clergy have taken, of construing Scripture to answer their own ends, and the doctrine that faith in their dictum will cover a multitude of sins, have broken upon the morals of society. I heard a clergyman, a short time since, when preaching upon the subject of faith, speak most disparagingly of "a certain class of men, called honest, high-minded, and honorable, who, in his estimation, were the most dangerous examples to society." And his reason was this, that those who did not belong to the church, (his church, of course,) depended more upon good works than upon faith, (I presumed, his faith); and as destructive to the well being of society, as such sentiments are, and offensive to the ear of propriety, he affirmed that there was more hope for, and more promise in divine revelation, for the deist, the drunkard, liar, etc., than for such man. He taught the prevailing doctrine, that moral men are slow to come into the church, or to confess to the creeds of men, while the outlaw may, by such confession, atone for years of sin and pollution; or that he may, like the thief upon the cross, be converted and saved in a moment. I will here say to all such preaching, that I prefer the internal

to the external marks of religion, and the fruit to the foliage of the tree. Besides, I cannot see whose works we are to depend on, if not upon our own. I know that a formal or professional religion that will swallow a whole confession of faith, without digesting an article in it, is easier to live up to, and far more popular in this world, than a religion of piety and good works. And I also know, that profession, the cloak of deception, is the road to popularity, both in church and in state. A devotion to the clergy, a blind submission to their creeds, and a stickler for forms, constitutes a worldly and popular Christian, while a flatterer of the powers that be, with a great love for the people, makes a popular politician. But I likewise know that a good man is a good man, in or out of church, and that a bad man is a bad man, in or out of church. It is proper that good men as well as bad men should join the church, as an example to others, just as it is that sober men as well as drunkards should join temperance societies; yet it is known that it does not better the sober man, or improve the good man.

We farther know that arrogant learning, superstition, and the foul breath of popular prejudice, held the human mind in captivity for ages, till from cruelty, oppression and persecution, reason and common sense rebelled. And after all, what is now the condition of the Protestant world? Instead of one dictatorial and scowling master, the Pope, we have thousands; and instead of one church and one interpreter, we have scores whose antagonal broils have led us into an inextricable labyrinth of perplexity. In this state of things, what is an honest man and faithful Christian to do, but to think for himself and worship for himself. To read and obey the practical and unmistaken word of God, and doubting not but that they see as far into the mill-stone, as those who pick it. The question may arise what constitutes a Christian? whether the practice or profession of religion, the external or internal marks of it?

I will here give the view of an Indian Chief upon this sub-

ject, as related to me at Galena in 1833 by an official Indian Agent of our government. A missionary clergyman made application to a chief for the privilege of establishing a mission in his nation. The chief asked the missionary what he expected to do for his people, and whether he could make them any better? The answer was that they were to be greatly improved, in many respects. They were to be civilized, Christianized, etc. If then, rejoined the chief, you can do so much for my people who do not understand your language, and to whom you are a stranger, you can certainly do much more amongst your own people, who know both you and your language. Your white Christians have introduced whiskey amongst us, made my people drunk, robbed them of their skins, insulted our wives and daughters, and murdered us. So go back to to your own nation and preach to them, and when you can make those Christians sober, honest and truthful men, I will send for you to preach to my people." I have been much amongst those children of nature, and know that they entertain for the Christian name deep feelings of horror, and view us as faithless, avaricious and blood-thirsty conquerors. This reproof by the chief was a just reproach upon us, as a civilized and Christian nation. It speaks volumes upon the subject, and again brings up the question upon which we set out: why the reading and the preaching of the gospel through many thousand years, has not made us a better people. It will not do here to urge the hackneyed charge against our perverse and poor human nature, as being unwilling to submit to our own interest, since we have shown that to be impossible. Yes, it has been shown, incontrovertibly shown, that man from his constitution and inherent nature, cannot do otherwise than prefer the largest amount of interest or happiness, when honorable, and authorized both by the laws of God and man. It is not, then, in *poor human nature*, but in the false representation of the Gospel, through *poor fallible* men, whose passions and prejudices give a version or transformation wholly repugnant to that divine reason,

the best and only test of all things, which God has given his creatures by which to know him and his kind dispensations, through his *unmistaken* and mighty works. I will now propose a reformation in the Christian world, by a change in the education of the clergy. They should be prohibited from the study of dead languages, and consequently from the ignorant and arrogant search after the root of religion, which is not in Latin and Greek, but in the soul, and the same in all languages, all nations, in all time and throughout eternity. I am well acquainted with the habits of the Catholic clergy, and know them to be the closest students in the world. They study dead languages and memorize Scripture till they fritter their brains to a crisp, and narrow their souls to a nut shell, and thus become wholly disqualified for reasoning themselves, and consequently for rendering the Scriptures acceptable to reason. They should, if possible, travel, before their local and petty prejudices are formed. By mixing with various nations and seeing their various manners, habits and prejudices, their minds will become liberalized and enlarged, till they will be ashamed of their own. They will, moreover, find that this world is larger than they had supposed, and that it does not end where the visible sky goes down. Next they should study astronomy, by which they will find, that as large as this world is, it is not the only work of God, and that they are not the only and favored objects of creation. They will see worlds beyond worlds, innumerable and incomprehensible, and with thoughts far beyond this sphere of action, will cry out, as I have been forced to do :

Eternal Father, whose power divine
  Ten thousand worlds obey,
While fiery comets trackless blaze,
  And vary not their way ;
Through endless space and ceaseless time
  Those ponderous orbs are rolled,
By thy mighty arm upheld,
  And by thy power controlled.
Still onward yet, and onward still,
  Till lightning's speed shall tire,
Far distant worlds, dim twinkling stars,

Evince the end no nigher.
Vast are thy works, Jehovah great,
Thou one eternal cause,
Who spoke creation into being,
And stamped it with thy laws.
Let thoughts sublime of thee, O Lord,
My immortal soul inflame,
To look to thee for every good,
And praise thy holy name.

Though not a poet; when in the contemplation of the vastness and sublimity of creation, our hearts overflow with love and gratitude to the author of our being; we are authorized to express our thoughts in any manner that the occasion may suggest. If our little preachers, who may have had capacity, before their book stultification, were put to the study of the sciences, the condition of the churches as well as the state of society would be greatly improved. Their minds would become enlarged and their souls liberalized to a more exalted view of God and of his benign attributes. They would no longer preach a God that no one of clear head and correct heart can accept of. Nor would they denounce the science and the practice of morals, as a cold stoical philosophy, and as more dangerous to the progress of religion than impiety and infidelity. No, no, this could not be, and I pray to thee, o God, our heavenly father, for thy honor, for the good of the church, and for the safety and well being of society, that those slanders against thy holy name and against the honest portion of thy children, may no longer be found in the mouthes of those, thy professed ministers. As before stated, Divines have ever been the heaviest clogs to the progress of science, and what, if possible, is more reproachful and humiliating to the name of Christianity, they have resisted the advancement of morality! Go back, reader, to the days of the immortal Socrates, and learn how he was put to death, because he would not degrade the great God of nature, by submitting to the tricks and mummeries of a corrupt and crafty heathen priesthood. And to make our narrative short, we will come down to the moral writers of more modern times.

"No sooner did that admirable treatise of Grotius of the right of war and peace, appear in the world, but the ecclesiastics, instead of returning thanks to the author for it, everywhere declared against him, and his book was not only put into the expurgatory index of the Roman Catholic inquisition, but many, even Protestant Divines, labored to cry it down. And thus it was, too, with Mr. Puffendorff's book of the Law of Nature and of Nations. The Jesuits of Vienna caused it to be prohibited, and many Protestant Divines, both of Sweden and Germany, did their best to make this excellent work share everywhere else the same fate." Locke, who has done more for the science of mind than all the other writers on earth put together, and who lived and died a pious, upright man, was vilified and beset on all sides by a yelping pack of little Protestant clergy, whose selfish and contracted views have ever thought it best to keep the world in ignorance. Please look into the case of Bishop Butler, author of the Analogy of Natural and Revealed Religion, whose labors have done more for the honor of God, the cause of religion, the firmness of faith and happiness of man, by far than any other writer. Yet to the persecuted and afflicted name of Christianity was this great and good man snarled at while living, and barked at, when dead. Nor did Dr. Paley, the devoted Divine and able philosopher, fare much better. All his labors of a long life of ardent and faithful research after the sound principles of truth in religion and morality would have been lost to the world, if left to the clergy. His natural religion and moral philosophy they hold to be dangerous, in other words, too rational for their selfish views and salaried interests.

I find that a recent author, whose work I see is taking the place of Paley's, as a text-book in our schools, gives as an excuse, that the work of Dr. Paley "abound in erroneous, defective and pernicious principles." I have had occasion to look into this work, and find it as inferior to Paley as is the parasite to the noble tree upon which it subsists. His whole knowledge,

and ground work, as far as it has any merit, is from the immortal and invulnerable bulworks of the divine Paley. In order, however, to differ from his benefactor, his inner fabric is a labyrinth of trash and detailed nonsense, made up of technicalities, divisions and subdivisions, as learned as the vocabulary or nomenclature of Alchemy; and no pupil, after his bewilderment of brain, can come out of such school with three consistent ideas of science. The bigoted merit which he so exulting claims, is the desertion of nature, and his substitution of the Bible as his guide, which was given to instruct us in our duty to God, and not as a system either of mental or of moral philosophy. I would not have spent three whole sentences upon so little a thing, but to hold it up to show which way the wind blows; for as sad to science and startling to morality and religion as may be the fact, the clergy will always enforce such books upon our schools, instead of the great and expanded principles of true and simple science! This strange mixture of error and absurdity, of truth and hypothesis, with a perplexed and bewildering arrangement, will always keep the subject of mind and of morals too deep and too dark for the penetration of *poor human reason.* Hence it is, that as our Divines claim the exclusive privilege of interpreting mysteries, they claim this field for clerical investigation, and entertain a persecuting jealousy towards all who may attempt to bring those subjects to light and make them intelligible to the people. Let us here read what Dugald Stewart, in his introduction to his book upon the human mind, says upon this interesting subject.

In speaking of the influence that parent, priest, and primer has, in impressing errors upon the youthful mind, he remarks, that "such and so permanent, is the effect of first impressions, on the character, that although a philosopher may succeed, by perseverence, in freeing his reason from the prejudices with which he was entangled, they will still retain some hold of his imagination and his affections; and, therefore, however enlightened his understanding may be in his hours of speculation, his philo-

sophical opinions will frequently lose their influence over his mind, in those very situations in which their practical assistance is most required: when his temper is soured by misfortune, or when he engages in the pursuits of life, and exposes himself to the contagion of popular errors. His opinions are supported merely by speculative arguments; and instead of being connected with any of the active principles of his nature, are contracted and thwarted by some of the most powerful of them. How different would the case be, if education were conducted from the beginning with attention and judgment? Were the same pains taken, to impress truth on the mind in early infancy, that is often taken to inculcate error, the great principles of our conduct would not only be juster than they are; but in consequence of the aid which they would receive from the imagination and the heart, trained to conspire with them in the same direction, they would render us happier in ourselves, and would influence our practice more powerfully and more habitually. There is surely nothing in error, which is more congenial to the mind than truth. On the contrary, when exhibited separately, and alone, to the understanding, it shakes our reason and provokes our ridicule; and it is only by an alliance with truths, which we find it difficult to renounce, that it can obtain our assent, or command our reverence. What advantages, then, might be derived from a proper attention to early impressions and associations, in giving support to those principles which are connected with human happiness. The long reign of error in the world, and the influence it maintains even in an age of liberal enquiry, far from being favorable to the supposition, that human reason is destined to be for ever the sport of prejudice and absurdity, demonstrate the tendency which there is to permanence in established opinions and in established institutions, and promises an eternal stability to true philosophy when it shall once have acquired the ascendant, and when proper means shall be employed to support it, by a more perfect system of education.

Let us suppose, for a moment, that this happy era were ar-

rived, and that all the prepossessions of childhood and youth were directed to support the pure and sublime truths of an enlightened morality. With what ardor, and with what transport would the understanding, when arrived at maturity, proceed in the search of truth, when, instead of being obliged to struggle at every step, with early prejudices, its office was merely to add the force of philosophical coviction to impressions, which are equally delightful to the imagination and dear to the heart."

Again : " If the first conceptions, for example, which an infant formed of the Deity, and its first moral perceptions, were associated with the early impressions produced on the heart by the beauties of nature, or the charms of poetical description, those serious thoughts which are resorted to, by most men, merely as a source of consolation in adversity, and which, on that very account, are frequently tinctured with some degree of gloom, would recur spontaneously to the mind in its best and happiest hours; and would insensibly blend themselves with all its purest and most refined enjoyments. Although in all moral and religious systems there is a great mixture of important truth, and although it is in consequence of this alliance, that errors and absurdities are enabled to preserve their hold of the belief, yet it is commonly found, that in proportion as an established creed is complicated in its dogmas and in its ceremonies, and in proportion to the number of accessory ideas which it has grafted upon the truth, the more difficult is it, for those who have adopted it in childhood, to emancipate themselves completely from its influence, and in those cases in which they at last succeed, the greater is their danger of abandoning, along with their errors, all the truths which they had been taught to connect with them."

Those few lines, from the well known Dugald Stewart, speaks volumes of philosophy, in regard to the moral training and government of man. If, as he says, children in early life, were given a taste for nature, and for the sublime, it would lead them to an intimacy with the author of their being, and fill their souls

with gratitude and love for so kind and so exalted a father. A knowledge of the might and majesty, the variety and benificence of the great Eternal, as acquired by the study of his works, is not to be shaken by all the pretended learning and conventional dogmas of poor ignorant and erring man. God's infallible, immutable, and eternal revelation as given in his great *book of nature*, is not liable to mistranslations, or interpretations of designing or ignorant man; consequently every intelligent man's opinion of God's moral government, is just as immutable as the laws by which they know him. It is far different with those who know God only through *paper books*, in the local and equivocal languages of men. Hence it is, that I again and again affirm, that there is but one infallible test of religion, and that is the book of nature, or God; for what is nature but God? All the little petty Gospel-gossip of neighborhoods and Churches, together with the more extended and fiery indignation of parties that has led to cruel persecutions and merciless butcheries, have proceeded from a want of the true character of God, which can never be had from clerical leaders, all of whom differ from each other in regard to the will of God. There is no man on earth, not even the Pope himself, who can reconcile or correct those conflicting and distracting opinions; and, therefore, it is, that God has revealed himself in so unmistaken a manner, as a corrective to all those degrading wranglings. If those partisan leaders, of *deep dogmatic and contradictory learning*, who the people worship and look to for all their knowledge of God, would leave his book revelation, with its divine and practical teachings to the people, there would be no need of a corrective standard, by which to know the will of our Heavenly Father.

We hope that we have sufficiently shown why it is, that the clergy cry aloud that there is little or no religion in the land, and that the fault is in their representation of the subject in a manner not acceptable to rational minds, for otherwise, as proven by this essay, it could not, from our nature, be rejected. By way of illustration, I will here give one of the characters

of our Christian God, as preached in a sermon which I but recently heard from an able and a good man. He set out with the assumption of everlasting punishment, and in order, as he said, to prove its reasonableness, he took the position, that from the inherent and unalterable nature of sin, as entailed upon us by Adam, that time could not change it, and that no power, in heaven, earth or hell, could conquer it. That God, from his purity, could neither prevent nor forgive it, and that no sacrifice, even to the death of the whole human family, could atone for it, otherwise Christ would never have died upon the cross. That God had, through the lapse of ages, after millions upon millions had passed to hell, determined in the wisdom of his own counsel to sacrifice his son, as the only means under the heavens by which a sinner could ever be saved. That so great was this sacrifice, that God's hatred had, if possible, grown more inveterate and lasting against sin. Another position was, that sin required punishment from God, and that as punishment *unavoidably* begets hatred against the object that inflicts the punishment, we must, in the nature of things, forever hate God, because of the load of sin and its consequent punishment, entailed upon us through Adam. For example, said he, you can never whip any one, who has done you an injury, into a love for you, and the more you punish them, the more will they hate you. Just so it is with the sinner, and as we are all sinful by nature, we cannot, from our nature, avoid hating God, and as the hatred to God is an undying sin, God must as unavoidably punish us through all eternity. This to some, said he, may seem hard, but as there is a God in heaven, it is true, and the sinner, who will not believe it, is storing up wrath against wrath. Moreover, said he, some persons, and amongst them the Universalists, think it hard that for a very small crime or shade of difference only, one shall be called to heaven, and the other condemned to eternal damnation; but that this he had shown to be reasonable, yea, a necessary result from the immutable nature of sin. Now, he remarked, it is plain to every

common capacity, that if one be condemned to hell at all, though for the smallest possible sin, that as God lays the stripes upon him, his hatred against the inflictor of his punishment must rise, so it will be seen that through all eternity will that hatred and consequent punishment grow greater and greater. Then it is self-evident, and must be acknowledged by all, that a soul, once doomed to hell, can never escape. Should a member of this Church, or a person in the house, want the case made plainer, I will give them an illustration. If any one wantonly punishes a brute, he has the indignation of all feeling persons; the same mistreatment of a human increases that indignation, in proportion to the elevation of the man above the brute. Now, as God is greatly above man, and unlimited in his nature, an offence against him must be unlimited, and as God is eternal, it follows that the indignation and punishment must be not only unlimited, but eternal. He admitted that his discourse was somewhat abstract and metaphysical, but added, that should there be a person in the house who did not understand the subject, that they had his veracity for it, that every word was true. In conclusion, he applied his doctrines with the vengeance of damnation and destruction to his poor trembling and vacant audience. Trembling under the sin that so awful a God had incorporated in their nature, and for which they were to be eternally damned, and vacant in thought, being wholly lost in the amazing depth of his *divine learning*. He, with great solemnity, called their attention to this vile and detestable world in which we live, affirming that God, as a revenge upon Adam's race, had damned it from pole to pole; that he had cursed it with briar and bramble, with clouds and storms, and with pestilence and famine, and that they had been thrust into this world as a preparatory punishment to the everlasting torments of hell. Thus, said he, has God, in his infinite wisdom and goodness, ordained things from all eternity, and in his wrath will he execute them. And farther, that who by their *poor human reason* could suspend the power of God's

holy will, who claims the right that the potter has over the clay, to frame us for destruction, as he in his infinite wisdom and mercy may deem proper.

I should not have dwelt so long upon this sermon, nor been so particular in relating it as it was delivered, but it is a volume upon the subject on hand, and a fair specimen of the preaching in our day. In this case, as usual, there is a mixture of truth and falsehood, as Stewart says, and of eulogy and slander, which, I presume, but few of the audience either detected or understood. This man, if not ruined in early life by creeds, could never have libelled God as he did, nor sacrified him as he did to the abstract and metaphysical doctrines of a party. I would ask this gentleman, who by nature was a good man, and is yet as good as his religion will let him be, for what purpose God created man, and whether to be happy or miserable? And farther, whether God could, consistently with his own attributes, act arbitrarily or wantonly with his creatures? I would say, that as God is the author and parent of the human race, and has implanted in us a desire for happiness, that it was not to taunt, revile or sport with us by disappointments, but to grant us all rational desires, that we may thereby become happy in common with himself. If this, then, be a just position, and no one who grants the veracity and goodness or common justice of God, can deny it; he must have given to man some rule or standard of moral conduct, by which he is to secure and maintain that happiness. Now, God having given to man a law or rule of conduct, must also have given him a capacity, power or faculty to understand that law, and this faculty we call reason, which enables us to distinguish truth from falsehood, and right from wrong. Hence, by acting up to the dictates of our nature and of right reason, we are led to a knowledge of our great creator, the obligation we bear to him and to our fellow-man, and the immutable and eternal relation and reason of all things, as written in bold relief, and stereotyped in his book of nature. If then, by our rational

nature, we can know our obligation to God, (which power he could not justly withhold,) and see that religion is nothing but a reasonable service, why submit to the dictates, petty passions and arbitrary rules of man? This divine gift of reason by the eternal father to his children, with the light he has thrown upon his book of nature, the same in all ages, languages and nations, leaves no excuse for a dependence upon puny, erring man for translations, creeds or dictations. It now follows, upon the premises, that God cannot tolerate the devotee who knows him alone through ignorance and a blind faith in the fluctuating and conflicting opinions of others. The Hindoo may crush himself under the wheels of Juggernaut, the Mussulman may make his pilgrimage to Mecca, the Catholic may look to his priest, and the Protestant to his preacher for salvation, but the man of enlightened mind, freed from those clogs of superstition, will worship his creator in a more rational and acceptable manner. It is through our senses, so exquisitely formed and so admirably adapted to the world in which we live, and by the use of that divine reason that our kind father has bestowed upon us, that we are able to detect the slander upon this, his people's world, which he has given them in good faith. If the preacher, as above named, instead of heaping his unauthorized curses upon this world, (which he, by the by, would be as loth to leave as any,) had spoken of it in truth, as it is, it would have been more grateful and pleasing to its maker and donor, and by far more acceptable to the thinking portion of his audience. His self-stultification did not enable him to see that the sun ever shone through that sable cloud which he spread over this earth. His deep and biblical learning did not tell him that those vicissitudes of which he so disparagingly spoke, break the monotony and ennui of life, and give renewed energy and buoyancy to the grateful soul. Our heavens are replete with beauty, sublimity and shining glories, that by day and by night show forth the handiwork of their great creator. The forked lightnings that thwart the welkin and glare the

startling eye, and the bellowing thunders that rent the vault of heaven and shake the solid earth, are God's appointed guards to our health and plenty. It purifies the atmosphere, and sends down refreshing showers upon the tender verdure, and upon the parched and thirsty earth. The momentary gloom of winter, with its chilling frosts, its howling winds, and whirling snow-storms, but prepares the earth for a more abundant crop, and affords a striking illustration to man of how the reverses and storms of this life, may, by contrast, the better prepare us for the enjoyment of those eternal abodes of perennial bliss, to which we are bound. Soon, and the joyous outburst of spring, with its leafy forests, verdant plains, and balmy air will break upon our raptured vision, and transport the soul to the celestial regions, to hold converse with our heavenly father, the author of all. Now comes the cloudless sun, the mellow moon, and through the deep blue vault of heaven, we gaze upon those glittering worlds, clustering beyond worlds, through immeasurable space, till exalted and carried through all the transports of thought, we are lost in the regions of immensity and eternity. Our summers have their refreshing breezes, purling brooks and shady groves, where the air is fragrant with flowers and vocal with the voice of the forest songsters. Then we have our gorgeous autumn, of solemn thought and golden serenity. The deep azure sky, the sun-guilt clouds, and the leveried forest with its hectic flush and parting glories, are all pleasing to our senses and profitable to our untrammelled thoughts. Those, however, of grovelling thoughts, and who, like the mole, have from early life, delved in nether darkness, can neither see those beauties of nature, nor grant a God, who has either loved or done anything for us. Such men preach a withering curse and unceasing hatred against this, God's goodly world, and all that dwelleth therein.

Now, if the principle be correct, and no one can deny it, that God's claim upon us for gratitude and devotion be founded upon the good he has done us, would not such preaching, as

before recited, absolve us from all obligation to so arbitrary a tyrant who reaps where he has not sown, and demands that for which he has no right? I know that it is acknowledged doctrine and maxim of some sects, that God can and will do, like the potter, as he may please. Now take particular notice, reader, that this point I grant, but do at the same time most solemnly affirm, in defence of God's great and good name, that he will not, nor cannot please thus to act. I repeat it in shorter terms. It might seem that God can do as he may please; yet it is utterly impossible from his nature, and without the loss of his best attribute, for him to please to do wrong. Then I again call the attention of the reader to this point, for upon it rests the whole obligation of God to man, and man to God. A father who brings his children into this world, is held under obligation to nurture them, and to treat them kindly. Much greater, then, is the obligation and responsibility of our heavenly father, who has brought us into this world, over which he has more control, and consequently can do us more good than can our earthly father. I ask those defamers of God, upon what does all obligation rest, if not upon mutual favor and reciprocal gratitude? God claims no exemption from this rule, and to give him any other, would be to charge him with arbitrary and tyrannical power. The father has power to put his children to death or cruelly mistreat them, but has no right thus to do. No more does God claim a right because of his power to neglect or cruelly mistreat us helpless children of his own creation. God would more quickly than an honorable man, scorn the idea of demanding something for nothing, or more than he granted. Now, according to the usual preaching, what can God expect from us? He has, they say, placed us in this world without our knowledge or consent, and that he has cursed us and cursed the earth for our sake, and will moreover punish us with the torments of hell. Then, I ask with all the sincerity of truth, whether this would not be doing us more harm than he has done us good, and if so, it is a libel

upon the great and good name of our beneficent father. The eternal punishment of all mankind in hell, for the transgression of the one man Adam, would be no adjustment of the offence. Adam himself received no disapprobation farther than to be turned from the garden, after which he was suffered to live unmolested. Having shown that God has done much for us, and that his continued kindness is manifest in the daily blessings we enjoy, it follows, from the light of nature and *poor human reason*, that to serve him with all the powers he has given us, is nothing more than a reasonable service. Were our clergy thus to represent God as our kind friend, which he is, instead of an arbitrary and unfeeling tyrant, we should worship him in the true spirit of love, and not in slavish fear. Would to God that those gentlemen of *deep learning* would study his true character, and represent him to the world in a more acceptable manner, when they would have less reason to complain of sceptical hearers and cold members. While at this point, I repeat it, that the right which God holds in his creatures, is founded in the benefits he has conferred on them, and the obligation they are under to him on that account. That God has been self-sufficient and infinitely happy from all eternity, and that he did not, therefore, create man for any selfish purpose, but for man's own good ; that as the love of God for his creatures far exceeds that of a mortal parent for his children, it follows that in his justice and mercy, that he will proportion the chastisement to the transgression. That all punishment for punishments sake is mere cruelty and malice, which does not belong to the beneficent nature of God, who for slight and temporary offences will not wantonly torment us forever and forever ! There is the grossest and most absurd doctrine taught, such as was maintained in the foregoing sermon, that we poor creatures can reach the great eternal, and disturb and destroy his equanimity and immutability. Hence the benighted and ludicrous simile, that as our punishment of the brute requires the punishment of ourselves, and just so

far as God is greater than the brute, will be our punishment for injuries inflicted upon him, and that as God is eternal, our punishment is bound to be eternal. Were I disposed to reason, as did this gentleman, from analogy, I would say that if God be subject to all the passions and afflictions of man, as they make him, and that he is sorely wounded by the smallest sin of man, it is certain that he could not have survived the accumulated and protracted suffering through six thousand years. I would, however, say from analogy, that as man is no rival of, or competitor with God, that God can have no jealousy, envy or malice towards him, and that as God is placed so far above the reach of man as not to be afflicted like the brute or his fellow-man, by any effort of his, that no such retaliation or reciprocal punishment can be expected. That is: as we have no power to punish God, we cannot, or should not, be punished by him. Again, as we are mortal or temporary beings, and all that we can do must be equally so, it follows, as a matter of necessity, that our punishment must be temporary or mortal; that is: that the effect will not exceed the cause. Thus we see the application of his reasoning. By a mere legitimate parity of reason, I could prove to this gentleman that he is a goose. A goose is an animal, yes; he is an animal, yes—therefore he is a goose. This is certainly a stronger proof than that, because God is unlimited, our punishment must be unlimited, and that as God is eternal, it necessarily follows, that our torments will be eternal.

Again, that because men lash each other and hate each other, that God is bound to lash us, and we to hate him. And farther, that as man's hatred against their fellow-man, increase with the punishment and protracted pain inflicted by them, that we must, from our nature, in like manner, hate God. So that, once in hell, for ever in hell! And worse than this, nature, which God has given us, to unavoidably lead us to hell, he has implanted in us an unconquerable spirit, which from its inherent nature is forced to hate its Maker more and more; so

that that Maker, who designed all things from eternity, and made them for that special purpose, will increase the punishment upon those fated souls, throughout all eternity. Thus, by comparing the mighty and everlasting Father with the temporary doings of his earthbound and powerless creatures, and by preaching an abstract and apparent similitude, have they made the father a bloody tyrant, and sent all his children to hell for ever and for ever! Just as reasonable an argument would have been, to affirm that a whale is a large fish, and therefore man is to be punished for ever. Here is an undeniable fact, and a falsehood grafted upon it; just as in the assumption, that God is eternal, which no one denies, yet all deny that we are therefore to be eternally damned. In this mode of exposing the argument, I mean no offence whatever, but to show to the reader the fallacy of such reasoning in general, and how it is that Divines may compare God to the meanest of men, with the full approbation of a good-meaning audience. It is done by connecting things that have no connection—comparing things that have no resemblance—by making distinctions without a difference—and by grafting gross errors upon undeniable and reverenced facts! Their introduction of falsehood to their audience in connection with divine truths, is like the introduction of a doubtful character in company with a reverend friend, where we entertain one on account of the other. And thus it is, that a weak-minded and credulous audience, will swallow the most slanderous and ruinous doctrines, conjoined with things that their souls desire; just as children swallow poisons sweetened with sugar. I should not have dwelt so long upon this sermon, but to exhibit it as a fair specimen of preaching in our day, and to show how a man of superior mind and pure heart can become so stupified by abstract and metaphysical doctrines as to preach nonsense—yes, and highly mischievous nonsense.

Is it any wonder that such preaching should make sceptics, both in and out of church? For, be assured reader, that though the force of circumstances may induce men to submit to the

dictum of creeds, that their more kindly feelings towards their Heavenly Father, and their better judgments throw it all in doubt. My God, my God, is there no truth in thy holy book, that can be understood by thy children, and that will unite them in one brotherhood, to acknowledge and adore thee, as their common father and kind friend? And O, Almighty Father, we, thy humble children in search of truth, would that thy Ministers, claiming authority from thee, should better understand thy character, and preach thee as thou art, an object of love and adoration, and not of fear and hatred. And O, my Father, my Father, my kind and constant friend, can it be, O can it be, that thou in thy might and beneficence, hast said to the little lambs, to the birds of the forest, and to the beasts of the field, sport in my sunshine, and enjoy this my world, created for thee—and then proclaim to man, made after thine own image, that their innocent guiltless babes shall be torn from their mother's breast and cast into the burning torments of hell, and that thou shalt drag out a life of mourning sadness and gloom, and then to be doomed to the everlasting flames, prepared for thee from all eternity! O thou, great fountain of love and father of all, I cannot dwell longer upon this horrible and revolting theme, which would shock the sense of justice in devils themselves, and excite that sympathy in the brute, which thou hast given them for the preservation of their young. Surely then, it must be, kind Father, as thou hast proclaimed it to the world, that more tolerable will it be, in the day of judgment, with the infidel who denies thee, than he who in thy blessed name, vilifies and traduces thy character and drives thy children from thee. There is but little danger, as before observed, of one who has become familiar with God through his book of nature, being alienated by paper books, and by the schisms and isms of man. Were a thousand men to come to me in succession, in the name of God, and in the character of ministers, prophets, soothsayers, or augurers, and say to me that God had given his children a law without capacity to understand it, and that he winked at our bewildered efforts to

know his will, I would spurn them as black defamers of the great Eternal, who loves his children, and would that all should know him, from the greatest to the least. A God who would give to his subjects a law without the capacity to understand it, and make hell the penalty of not understanding it, would be worse than the heathen Gods spoken of by Rousseau, and quoted by Dr. Brown, Lecture 75. He says :—

"Cast your eyes over all the nations of the world, and all the histories of nations. Amid so many inhuman and absurd superstitions, amid that prodigious diversity of manners and characters, you will find everywhere the same principles and distinctions of moral, good and evil. The paganism of the ancient world produced, indeed, abominable gods, who on earth would have been shunned or punished as monsters ; and who offered, as a picture of supreme happiness, only crimes to commit, or passions to satiate. But vice, armed with this sacred authority, descended in vain from the eternal abode. She found in the heart of man a moral instinct to repel her. The continence of Xenocrates was admired by those who celebrated the debaucheries of Jupiter. The chaste Lucretia adored unchaste Venus. The most intrepid Romans sacrificed to fear. He invoked the God who dethroned his father, and died without a murmur by the hand of his own. The most contemptible divinities were served by the greatest of men. The holy voice of nature, however, stronger than that of the gods, made itself heard, and respected, and obeyed on earth, and seemed to banish to the confines of heaven, guilt and the guilty."

The Gods that are preached to us in modern times, are surely as dreadful and repulsive as those exhibited in the heathen mythology; and that same holy voice of nature (God) rises in the human heart against them. It is by the preaching of those bloody, terrific, fiery, and wrathful Gods, that a terror and sudden fright seizes upon the masses, and a stampede is got up, and many are driven into the church to go through the outward formalities of membership. This panic, called a revival, is iden-

tically the same revival that takes place on a burning boat, where all will join a church, or go through any formality to escape the flames. Nor would they do this, for any love or obligation to the boat, but to escape its burnings. And just so with those who are driven into the church, by preaching the wrath and fiery indignation of a jealous and vindictive God, for whom they can neither have love or respect, aside from the terror and slavish fear which his name excites. A convert, obtained in this way, is in no manner whatever improved; if a good man before, he is now no better, and if a bad man before, his heart is still unchanged.

Here is, where the preacher, who made our torments eternal, because God cannot lash us into a love for him, might have applied this principle with more propriety, by informing the people, that they can never be brought to a sincere love for God, by threatening them with that punishment, which he affirmed, as before named, will make the sinner hate him more and more, through endless time. For better would it be, both for the church and for society, were members brought in by a deliberate and rational examination of the subject; and by a full and firm conviction of the truth and justice of all God's demands upon us. It should be shown that God is loving, kind and just, that he is our universal and impartial father, whose watchful kindness and daily blessings have placed us under the most loving and grateful obligations to him. And thus we would not only have a kindly feeling for our benificent creator, but be forced to adore and serve him, not through fear, but love. He has framed us as unerringly as the magnetic needle, in attraction and repulsion to be drawn by the cords of love, and to be repulsed by objects and acts of hatred. Having shown in the early part of this essay, that it is impossible to hate an object that our heart sincerely believes to be worthy of love, it follows, as an axiom, that those who have a correct knowledge of our heavenly father, does not nor cannot, in the nature of things, hate him. It is just as natural

for us to love God as to love ourselves, or to love pleasure instead of pain, and gain rather than loss. It is usual to bring up, as an argument against this unerring and immutable law of our nature, that we often do things that bring pain and loss upon us, instead of pleasure and gain. This is all true, yet it is no exception to the law. A stone, when cast into the atmosphere, may meet with some obstruction and not return, which, by superficial observers, might seem to render doubtful the universal law of gravitation, yet it stands as immutable as God himself. We do things that bring pain upon us, and we make contracts, by which we lose, and are even ruined; but if we could foresee those results we would not thus act. The murderer knows that hanging is the result, and the rogue is not ignorant of the penalties of the law, and yet they run the risk. And why other than that they expect either to avoid the proof of the act, or the execution of the law. None of those acts would be willingly done, with the certain knowledge of detection and of immediate death. It is an every day's remark, upon a misfortune or blind calculation, if the thing was to do over again, how differently I would act, showing that when ever we desert our own interests and happiness, that it is from want of knowledge. Hence, if we hate God, which certainly is not our interest, it is through ignorance, an ignorance produced by a false representation of our creator by his ministers. I never yet heard one of those ranting revivalists, who raves and stamps like a master at a crouching dog, or a boatswain in a storm, and who rudely and irreverently beats and maltreats God's holy book, by thumps of his fist, but what represents the author as an object of terror and hatred. Yes, as a being without reason or justice; one who from his wrath and in his might will do as seemeth him best, and that *poor human reason* cannot call the justice in question or stay his acts. I wish, my dear reader, that you, who, like myself, are hastening to the bar of judgment, would here pause and seriously reflect, before you face that God, who has been so grossly slandered. And if

a routine and man-worshipping Christian, turn, o turn with loathings from such degrading representations of our common father, and read his great pictorial book of nature, in which you will find a beauty and sublimity that lifts its author far above the vulgar efforts of man. This book is not subject to false translations or misinterpretations, but is written in language understood by all nations, and filled with illustrations and demonstrations of its mighty and merciful author. The same set of defamers, not satisfied with the defilement of God's book revelation, have strove to depreciate his natural revelation, by deforming every charm of this, his goodly earth, and making of it a preparatory hell. And strange to tell, that not one of those divine denouncers have ever been willing to leave this hell, so unworthy of such saints as they profess to be. Here is a point, dear reader, that shows the evil of an extreme and false position in religion, which will always expose its advocates to gross inconsistency in the preaching and the practice of it. The constant abuse of this world, which God has assigned us as our residence, and the accusations against him, as a cruel and unfeeling landlord, who exacts from us more than he has given us ability to pay, is well calculated to produce enmity instead of love. Yes, I repeat it, and beg of the reader never to forget it:—That the pulpit-representation of God, as a being who has thrust us into this cursed world of his; that he has framed us with a constitution, and given us passions that constantly tend to destruction; that he has revealed to us a law so dark and mysterious, as not to be understood by the *poor human reason* he has given us for that purpose, and above all, that the want of ability to penetrate this mystery is to seal our eternal damnation;—is an unjust and offensive accusation against the great author of our being, and highly pernicious to the happiness of man. This, as all know, is the doctrine daily thundered in our ears, and this is what I, again, affirm, makes sceptics out of the church, and desponding and unhappy professors in it. Why not honestly speak of God's works as they

deserve, and thereby excite in his creatures an admiration and love for the kind creator and donor of so much good. I ask the reader of common honesty to follow me, from the towering Alps to the mighty cataract of Niagara, where invited on by the environing beauties and the smiling charmes of nature, and humbled and chastened by the awful sublimity of the scene before us, we are led to the feet of our God, there to hold sweet converse with him who will suffer no evil nor harm us not. Yes, follow me on over rugged steeps and down gentle slopes, midst lofty forests and through fragrant groves, into the deep dark and shaded dell where songs of birds, bubbling rills, and the cascade's roar fills the raptured soul with a devotional gratitude and love for our kind creator, far beyond all church-formalities and powers of man. Then, winding on by purling brooks, through flowers, meads, and over verdant plains, and where, o where is that deformity of earth and curse of all things found?

Thus travel the wide world over, and all I ask, is to give to our heavenly father what his numerous and pleasing gifts demand. The soul that thus appreciates God by the perusal of his works, will rise like the towering mountain that battles high through the thunder's cloud, and rears its head into regions of eternal sunshine, thence to look down with pity and compassion through the gloom and mists that envelope the struggling and bloody parties that are lighted only by the fires that consume each other. I here again and again say to you, my reader, whether a brother in the church or one of God's nobility out of it, to think for yourself, and taking the great God of nature for your faith, and Jesus Christ, our blessed redeemer, as your guide for action, and you will stand as firm and unshaken as the surge repelling rock, amidst the turmoil and assaults of vulgar isms. If the travel we have taken amidst the poetic beauties and charms of this little world be insufficient to lead your immortal soul to the kindred spirit of its father above, I ask you to look into the deep azure sky, and read those records in bold relief, that stud the mighty dome of heaven. Pass out

as a lonely and flitting ghost, which thou art, at midnight's solemn hush, and under natures deep and soft repose, and then and there, gazing upon those glittering diadems as they glance their rays through the solitary vast, think, o think, who and what, and where thou art! And if under the solemnity of the occasion you are not humbled down to a sense of your condition and obligation to the mighty maker and governor of this vast universe, go to the little partisan who teaches his local and inferior Gods, and his petty isms. Oft and oft in the "stilly night," when the moon with her limpid radiance had sheeted the sleeping world, have I stolen unseen and unheard to some solitary spot, there to contemplate in silence and alone the vast extent and wonderous works of creation; to feel that I was an atom upon this globe that was whirling with fearful velocity upon its own axis, and passing its bidden round through immeasurable space; to feel that I was a poor, humble and dying creature of a day, unknown to myself, and a stranger to all around. Yes, and to know, and unavoidably know, that though my perishing body would soon lie down with its brother emmets in the dust, that I possessed a spark of deity himself, that soared from earth to suns, and thence to stars, and through regions far, far beyond our solar spheres, and that will defy the ravages of death and the destinies of time.

I have indulged in some apparent digressions, to convince my reader of the false position taken by many of the clergy, that but for the revelation, handed down to us by our fellow-men, we never could have had the knowledge of a God, or of any thing superior to man. I will say, in discharging this subject, that if there be any set of men on earth, who deny the existence of a God as shown by his work, that it is these gentlemen with blistered feet and bruised fists, from thumping God's holy book, who recognize no gods but such, as can be made to serve their party and fill their purse. If such men would enlarge and liberalize their minds by the study of God's works, instead of devoting all their time to dead languages and the creeds of men,

they would cease to vilify the God of their existence, and to preach against "moral and honorable men as bad examples in society." Nor would they object so much to the use of *poor human reason*, in ascertaining the relation in which we stand to our creator and to our fellow-man, and the duties and consequent happiness arising therefrom.

I hold, that as God has made us superior to the brute, by giving us a power, called reason, by the exercise of which we are, as Christ and the Apostles command, to "test all things." The use of this test is not only sanctioned, but commanded by God, particularly in cases, where our soul's salvation is at stake In what other way, I ask, are we to distinguish the true from the false religions that fill the world with contending parties? Though it is manifest that we cannot maintain a rational religion without the exercise of reason, we are forbid its use under the penalty and charge of heresy and scepticism. On returning from church, after hearing the sermon which we have just reviewed, I observed to a member, how unreasonable it was to punish a soul through all eternity, and to increase that punishment daily, as we had just been told from the pulpit, for the smallest possible crime, when I was rebuked by the hackneyed reply: "Ah, you are bringing up your *poor human reason* against the power and will of God;" as though we could know what the power and will of God is, without reason. This objection to the light of reason, first instigated by the Devil to keep Christians in darkness and from a knowledge of God's goodness and justice, was used upon this occasion to libel our heavenly father, and to alienate his children from him. In order to show this well meaning but benighted brother his inconsistency, I led him on, by apparently forgetting the subject, and then speaking of doctrines that I knew he would object to. I asked him whether he did not think that our clergy indulged in too much levity, ridicule and abuse of the Catholics, for their belief in transubstantiation, which quickly showed, that but for his degraded prostitution to the idolatrous wor-

ship of his leader, man, he would have used the divine reason which God in his beneficence gave to man for the investigation of his truth. He at once exclaimed that the doctrine was too absurd, even for children and idiots to believe, and that everybody knew that there was neither flesh nor blood in bread and wine. When upon my quoting the plain and positive declarations of Christ, that "this is my body, this my blood," etc., he again with feeling of independence and of momentary emancipation, affirmed that to understand it literally, would be too unreasonable for the belief of any rational Christian. I then asked him how we were to understand what was literal and what figurative; which he promptly replied that reason and common sense must be our guide. Thus we see how bigotry, which is always inseparable from ignorance, may be used to the condemnation of truth and justice, and in support of sectarianism and selfish views.

And thus we also see how the use of reason can be tolerated when it answers party purposes, but otherwise condemned as illegitimate and unequal to the mysteries of godliness. And here again we come to the doctrine, a vile relic of the dark ages, that a God of infinite mercy has given us a revelation or law which he forbids us to understand, that we may thereby be led into darkness, doubts, and fiery divisions, even to the burning of each other, that he for his own glory and the gratification of the elect, may lead the burners and the burnt into hell, there to be burnt for ever and for ever! Just here I will ask a single question, for the serious reflection of the reader. What is a revelation, if not the disclosure of that which was before unknown, and whether it is not the bringing of God's truth to light and demonstration, instead of involving them in impenetrable darkness and inscrutable mystery. All know those to be the doctrines of many of the churches, and startling and hideous as they may be, when plainly and honestly summed up and brought to view, we daily hear them uttered from the pulpit. Yes, I repeat it, that as defamatory and reproachful as these doctrines

may be, to a wise, just, and kind creator and law-giver, they are unblushingly and openly maintained. There certainly can be nothing more pleasing to God, and favorable to the progress of religion, than a free and rational investigation of those laws by which we are to live or die. Nor can there be a more heinous slander uttered against the Almighty maker and ruler of the universe, than the affirmation common from the pulpit that he has given to his subjects a revelation or code of mysteries, too deep and dark for their poor understandings. And, O Father, for this, they say, we are to be damned through an endless future ! Untrue, untrue, our ever blessed and kind parent, untrue. The Roman tyrant, who by way of pretext to punish his innocent subjects, wrote his laws in letters so small, and hung his tablets so high as not to be read, was not so cruel a monster as he whose terrors are preached to his trembling subjects. He whose inflexible injustice and wanton cruelty, will spare not even the sucking infant, but cast it into the burning lake because of Adam's fondness for apples !

It is a political and moral axiom, that the good of the people is the supreme law, and the object and end of all human government. And this is equally true with God and his dear children, who he brought into the world for no other purpose than to be happy. Read what Archbishop Tillotson says upon this subject:—

"That it is the goodness of God that induces him to accept of our imperfect praises and ignorant admiration of him. And were it not for our advantage and happiness to own and acknowledge his benefits, for any real happiness and glory, that comes to him by it, he would well enough be without it, and dispense with us for ever, entertaining one thought of him, and were it not for his goodness, might dispense the praises of his creatures with infinitely more reason than wise men do the applause of fools."

Again, Dr. Scott says:—"That to imagine that God needs our services and requires them to serve his own interests, is to

blaspheme his all-sufficiency, and suppose him a poor indigent being, who, for want of perfect satisfaction within himself, is forced to roam abroad and raise taxes on his creatures, to enrich and supply himself. So that, whatsoever some high flown enthusiasts may pretend, that it is sordid and mercenary to serve God for our good, I am sure to serve him for his good, is *profane* and blasphemous."

So thus we see, that Tillotson and Scott, as well as all others of pious and considerate minds, confirm what I have said, that God is perfect and happy within himself, and wants nothing but gratitude from his children, a gratitude equivalent to the good he has done us, as to demand more would be arbitrary and unjust, a thing impossible with God. In accordance then, with this golden rule, never to demand something for nothing, a thing that no honorable man ever did, what is to be the result of such doctrines as are generally taught—that God has made us poor, frail, blind, and temporary creatures, and that he has demanded of us under the penalty of death, more than poor human nature is able to give. I answer that such teachings make God not a kind and indulgent father, but a tyrannical and hard taskmaster, who demands of his servants more than they are able to perform. But I ask, whence this poor dying human nature, and this miserable shabby world in which we live, if not from God? To deny that God made man, and made him subject to the destinies of his nature, and that he made this world, and that he made it subject to the eternal and immutable laws by which it is governed, is to deny the existence of a God, and declare yourself an Atheist. God, then, is our author, and cannot demand more of us than a kind parent would of a frail and dying child. That he has created us in malice, prepense, or through his own short-sighted and vain glory, as we are taught, is impossible. I hold then, that God made us for ur own glory and our own good, and for no other purpose.

Let us hear what the great Divine, Le Clerk, says upon this subject. He observes that:—"Nothing can be more false, or

contrary to the nature of the Gospel, than to fancy God in part designed to show he was master, by enjoining some commands which have no relation to the good of mankind; religion was revealed for us, and not for God, who, absolutely speaking, neither wants what we think of him, nor the worship we pay him, but has manifested himself to us, only to make us happy." Hence it is said, "the Sabbath was made for man, and not man for the Sabbath."

God, I say, has created all things, and created them just as they are, hence if we make things and their fixed laws, give way to words and the assertions of men, we have no standard of truth or guide for action in any case. We cannot open our eyes in mid-day and resist the operation of light, nor can we avoid seeing and feeling things just as they exist around us. No man can thrust his hand into the fire, and by any effort of his will or desire suppose it agreeable or without pain, and just as impossible is it with a rational Christian to believe in a mistaken and degrading religion. To ask of us to give up the witness of our senses, and to prostitute that divine reason which our Heavenly Father has so kindly bestowed upon us to know his will aright, would be to demand impossibilities. And worse than this, to rob us of that only gift of heaven, by the free exercise of which, we are commanded to "test all things," would be an impious sacrilege. Let us read what Charron says of the consequences of a blind zeal and want of reason upon the subjects of religion :—

"Superstition, and most other errors and defects in religion, are, generally speaking, owing chiefly to want of becoming and right apprehensions of God; we debase and bring him down to us—we compare, and judge him by ourselves—we clothe him with our infirmities, and then proportion and fit our fancy accordingly; what horrid profanation and blasphemy is this."

I presume that I have said enough to convince the reader that man did not make himself, and that he had no agency in

the bestowment of that *poor human reason*, so objectionable to those high, deep learned gentlemen, who defame the character and condemn the works of their indulgent Creator, and thereby obtain the admiration and idolatry of their uninformed and gaping devotees. I have also strove to show that this world did not create itself, and that it is just as it is, and that it is exactly as God intended it to be. And farther, that any abuse of this world or of its daily government, is a direct and odious abuse of its great maker and preserver. I know that men who are stupified by the inscrutable depths of mystic learning, cannot understand this question, but I appeal to every man of independence and of common sense, to say whether, if man had the making of himself, he would not live forever on this earth, and whether he would not also make himself supreme and perfect in all things. Then any accusation against our fellow-man, because of his misfortunes or unavoidable nature, is unfounded and unfeeling, and a direct censure of his maker. To know that there is a God, and that fact, all nature as well as sacred record attests, that we are his creatures, and that he has done much for us, should seal our mouths against all censure, and additional and unreasonable demands. Nor is it more becoming in us to call in question the dispensations of God, than to revile his creatures because of the nature he has given them. That God who made us, best knows how to adapt this law to our capacity, and to proportion the punishment to our crime. And here I must affirm that to make a small crime equal to a great one, and the punishment alike unlimited and eternal, is to believe a part equal to the whole, a thing in philosophy impossible, even with God himself. I say impossible with God himself, for God cannot, without the annihilation of his own kind, just and holy nature, do a wrong In short and plain terms, it is as impossible for God to be false or unjust, as to be and not to be at the same time, or to make a part equal to the whole. God can no more be just and unjust at the same time, than a man can be wicked and pious at the same time. And as

God is immutable and all time the same with him, once kind and just, he is always so. Then how can he, with his attributes of beneficence and equal justice, make small crimes equal to large ones (parts equal to wholes), and make no adaptation of punishment to the guilt. Now, though we see that God himself has not, nor cannot, without a violation of his inviolable laws, make small crimes equal to great ones, his professed ministers make them identically one and the same, both in fact and in punishment. Then I must again say, and say without fear of contradiction, that it is this making of our heavenly father untrue to his own veracity and long pledged justice, in order to indulge in an arbitrary and wanton punishment of his children, that alienates them from him. And this, I again, again and again say, is in accordance with the nature that God has given us, to love those who love us, and contribute to our happiness, and to hate those who hate us, and who make us unhappy. And in tracing this law of our nature, or sense of reciprocal gratitude and distributive justice, will we see the impossibility of a reconciliation to arbitrary, unequal and unjust laws. For instance, should even the constituted authorities, to enact a law to punish a slight and single offence with death, say a burning at the stake, only for a few moments, we might be threatened into a trembling fear of such tyrants, as we now are, in regard to our Divine law-giver, but we can have no respect for such authority; nor will a jury of feeling and honorable men execute such a law. Therefore, it follows, that as God disdains to act the bully, in consequence of his superior power, and as he claims no exemption from the laws of honor and of common justice, the assertions from the pulpit that God is not governed by reason or rules of justice, and that in his power and wrath he will do as seemeth him best, must be held as slanderously false. In the maintenance of this absurd and forbidding doctrine, the question is exultingly asked: Has not God, who made man, power to do as he may deem fit with him; and who has a right to call in question his holy will? This

triumphant argument held by the clergy, and first in the mouth of almost every trembling devotee, is the opprobrium of God and the bane of religion. I can ask with equal propriety, whether God has not the power to commit suicide or annihilate himself; yet he never has done it, and we presume he never will. If, however, he had undergone as many changes of mind, and been as versatile and whimsical as his ministers make him, the universe might be in danger of being left without a governor. I grant that God could be false, cruel and unjust as man is prone to make him, provided he had a will so to be, but it is impossible for a just God to have an unjust will or desire to do a wrong. Saying that God has the power to do a thing, is no reason that he will do it. One who is kind and without variableness, or shadow of change, and who made us, not from any selfish motive, but for the love he bore us, and for our own special happiness, cannot now prove false to his own designs, and cruel to his creatures. Now, though reason, common sense, and the Scriptures prove throughout, that God is able, kind and just, we hear it thundered into the ears of poor credulous and trembling wretches, who for want of correct moral instruction, and a just appreciation of their creator, have been brought under the clerical lash, that God makes no distinction between the murderer and he who commits the smallest possible crime. I ask my reader, then, to seriously reflect, and like a man, to speak out from the inward conviction of his soul; whether he can reconcile this with justice, and if not, whether any man or set of men, should be permitted to so construe God's holy, kind and just promises, as to bring such horrible and hateful charges against him. It is shocking to every sincere follower of our Lord Jesus, who forgave his own murderers, and took the thief to heaven by his side, to have him charged with unjust and wanton cruelty, a cruelty that has no regard to the claims of justice; yes, a cruelty that neither rewards nor punishes according to the merit or demerit of the subject. O, Saviour of infinite mercy, forgive

those unfeeling and blasphemous teachers who crucify thee anew, for they know not what they do. I will here ask those kind and mystic expounders, who consign all but the elect to hell, what they have to expect from the declaration that there are none perfect, righteous, holy, good or just; no, not one?

It is to be presumed that as those gentlemen make small crimes equal to great ones, and the Bible says, there is none without crime, no, not one; that not only a part, but the whole of the human family was designed or foreordained from all eternity for the torments of hell. This is unquestionably the result of their own preaching. My effort, in this essay, is to prove the reverse of this gloomy and desponding doctrine, that causes many to become melancholy, and then deranged upon the subject of religion, while others, of stronger minds, yet credulous enough to believe the doctrines of the day, that God is not governed by the eternal rule of reason, of equity or of justice, but by self-interest, passion and prejudice, having nothing to expect from such a tyrant, defy him openly, and thus have many died cursing their creator. I hold that love and mercy are the most distinguishing attributes of God, and that he has imparted the same lovely quality to his children. We find that the natural affections of the youthful mind are: love to its protector, and reverence for parental authority. Nor is it ignorant of what is to be expected from the loving kindness of their protector. In proof of this, I here relate a conversation I held with a child not eight years old.

Upon hearing it lisp a ghost-story, so common to children, I remarked that the bad man frequently set such bait for little boys, to entrap and punish them, when he promptly and with an air of confidence replied: "Why, ma says, God made every thing, and I reckon he made the devil, did'nt he?" Yes, my son, he made the devil. "Then he can whip him, ca'nt he?" Yes, I presume, he can. "Well then, ma says, we are God's children, and he loves us, and if so, he will not let the devil have his children."

Thus we see that children commence the exercise of reason in early life, and that a confidence in the love and justice of God inclines, even the child, with a noble and manly reliance upon him. I contend, then, that in accordance with our nature, that we should be early instructed in the principles of a rational religion. The child should be taught that God is our universal father, and that he loves us dearly. That he is all powerful, and that, if we love and obey him, he will not suffer any power on earth or in hell to afflict us. A child, thus growing up under a full and firm conviction of God's loving kindness and protective power, will never offend so good a friend, and will be prompt, like the little boy above named, to defend his character, as a dutiful child will an adored parent. He would not sorrow as those who are without hope, nor would he feel gloomy, depressed and dispirited like those under a slavish and degrading religion. He should be taught to stand erect, in the image of his God, and to feel the awful responsibility that attaches to his high and immortal destiny. He should feel that he is a child of supreme and infinite beneficence, and if unoffending, an heir of eternal felicity. Yes, and he should know that God has created him a rational and accountable agent, and that he will demand nothing of him beyond his capacity to understand and ability to perform, that he does not sport with his children, by giving them mysteries as their guide, and by placing stumbling blocks, such as our expounders are, before them, that he is not responsible to man, nor to any of his conventional creeds, but is accountable to God, and to God alone. Thus panoplied with love and inspired by the moral dignity of his nature, he would stand equally invulnerable to the tricks of the devil, and the ungrounded threats of God's vengeance; nor would he craven to the cavils of infidelity and the sneers of the world. That dark and gloomy compound of ignorance, fanaticism and hypocrisy would vanish before the light of reason, and the soothing blandishments of nature's holy truths would soften the harsh and destorted features of that puritanical piety, so repulsive to

the simplicity, buoyancy and natural promptings of the youthful and innocent heart—yes, innocent as it is fresh from the hand of God, and as pure as the mind of its great designer and kind protector, having yet been uncorrupted by prejudiced and false teachers. We should no longer abuse God and all his works. We should not vilify this God's world, as badly made and ignorantly governed, nor would we degrade his people to the level of ill-shapen pottery. No, nor would we teach the most dangerous of doctrines, that man is wholly unable to do either good or evil, but as God or the devil may whimsically prompt him, but we would hold him responsible for his own acts, as a rational, moral and accountable agent. I say, it is taught, that man *of himself* can neither do good nor evil, but as God shall aid and approbate, for the rule, if just, should work both ways, and surely, surely, there can be none so hideously daring as to reproach God with giving us a natural proneness for, and ability to sin, and withholding all power to do good. None will dare deny that this is a doctrine daily heralded from the pulpit, and it is one that has sent millions upon millions to hell. Men are satisfied to go on in sin, saying that they have no power to do good, but as sights shall appear, and the holy spirit prompt them to it. And to fix this doctrine upon the young and credulous mind, the examples of David, Solomon, and Paul himself, who was suddenly forced, when upon a mission of wickedness, to become a Christian, are brought up as examples.

Yes, and worse than this, we hear it preached, as before related, that there is more hope for the blasphemer and murderer, than for the rational, thoughtful and moral man. And why? The simple and legitimate answer, in accordance with such hell-peopling doctrine, is this:—That the conscientious and moral man depends too much upon his own *poor human reason* and power to do good, while wicked men wait patiently for the holy spirit to do it for them. And what the result?—many go on sinning to their grave, and cursing their creator

for his partiality in eleciting or forcing some to be good, while he designed them for hell, and forced them on to destruction.

But to go back to the teachings of this essay. The sons of clergymen, who are notoriously refractory and dissolute, would be rationally reared to the love and obedience, both of their heavenly and earthly fathers. That which they feel as a brutal and unnatural restraint to the innate and innocent cravings of the youthful heart, they, for some time, bear with silent and sullen hatred to the authors of their oppressed and afflicted souls; but soon and they break through all restraints, and ever after abhor religion as a system of unjust and cruel oppression. Those are undeniable facts and speak volumes upon the subject of early training. We should recollect that children are children, and that they are fresh from the hands of their Creator, just as he made them—that he has given them sensibility and reason—and that he has imbued them with a spark of his own Divinity, called conscience, which leads them to a knowledge of his existence and of his protective power. Yes, and which enables them to feel and know when the laws that their Creator has given them, for their preservation and happiness, have been outraged or violated by a despotic and arbitrary power. Knowing, as we do, that nature is nothing more nor less than the creation and will of God, we should be cautious how far we go in our prejudices against and opposition to them. We might with no less impious imbicility, condemn the laws of the vegetable and mineral kingdoms, as that of the animal—yes, and with equal propriety oppose the laws that govern the heavenly bodies, as those that govern mind. God, as before maintained, made man, not with any side view or selfish motive, but that he might be happy, and hence the wise and beautiful design and perfect adaptation of all our senses and bodily susceptibilities for enjoyment from the appropriate objects around us—as the eye for light, the ear for sound, &c., &c. Then, as our enjoyments are indicated by the laws of nature (God), and founded upon the eternal reason and order of things, we should not be so ungrate-

ful and puritanical in our abuse of youthful and innocent amusements. In as much, however, as the world is governed more by the mystic authority and arbitrary assertion of man, than by the simple laws of God, and the wisest arguments that can be urged, we will cease to reason, and give some authority that now occurs upon this subject. As man was made for his own happiness, and as benevolence is a distinguishing attribute of his Creator, every effort we can make to increase the amusements and add to the happiness of our fellow-man, is an act of benevolence, and will meet with the approbation of God, as a legitimate and virtuous act.

Pope, in his "Universal Prayer," says that:—

"God is paid when man receives:
To enjoy is to obey."

Young, author of "Night Thoughts," says:—

"The love of pleasure is man's eldest born,
Born in his cradle, living to his tomb,
Wisdom her younger sister, though more grave,
Was meant to minister, *and not to mar*,
Imperial pleasure, queen of human hearts."

Again, Dr. Young says:—

"Not to turn human brutal, but to build
Divine on human, pleasure came from heaven.
In aid to reason was the goddess sent,
To call up all its strength by such a charm.
Pleasure first succors virtue; in return,
Virtue gives pleasure an eternal reign."

"Is there no play,
To ease the anguish of a torturing hour."

SHAKESPEARE.

Finally, (for we might greatly extend those quotations,) Pope says, upon this subject:—

"To wake the soul by tender strokes of art,
To raise the genius, and to mend the heart;
To make mankind in conscious virtue bold,
Live o'er each scene, and be what they behold;

For this the tragic muse first trod the stage,
Commanding tears to stream thro' every age;
Tyrants no more their savage nature kept,
And foes to virtue wonder how they wept."

Then it does appear, by reason and by authority, both human and divine, that as God has made us for enjoyment, it is as sinful to suppress or murder rational pleasure, as to punish ourselves or to commit suicide. And thus we see that those puritanical and misanthropic doctrines, which I have strove to expose, are offensive to justice, subversive of reason and of human happiness, incompatible with the universal and eternal relation of things, contrary to the laws of our nature, and consequently to the will of our Creator. Hence we see, that those who preach such doctrines, neither live up to their precepts themselves, nor so change the nature of others, as to enable them to do so. And, therefore, it is, that those who preach more than they practice, bring the charge of inconsistency and hypocrisy upon the Church, greatly to the injury both of religion and of the well-being of society. We should take things then, as God has made them, and not as we in our imaginations, would have them. The Clergy are as false to truth, as the writers of novels and the authors of romance, in creating an imaginary and artificial standard of perfection, not to be found in the lives of the most perfect of men, and which, consequently, has not been given by our Creator to man. Yes, they sternly proclaim an ordeal test, that neither they as rational and human beings, nor even the suicidal Hindoo, or most phrensied and fanatical Christian can perform. And thus it is, that the Clergy run counter to the will of God, do injustice to themselves, make sceptics of the world, and bring disgrace upon the Church. Hence it follows, as an axiom, founded upon the universal, immutable and unavoidable structure of man, that he was designed by his Creator, more for happiness, and for the enjoyment of this *Satanic world*, than for sadness, sorrow, and suicide. And, further, that God has not cursed us without as much as an alleged crime, and cursed all creation on our account. The

good book tells us, that, "God saw every thing that he had made, and behold it was *very good*."—GENESIS, chap. i, ver. 31.

Is it probable, then, or even possible, that a consistent and immutable God, once pleased with his works, as above seen, should so quickly prove inconsistent and mutable, as to fall out with them, and to maim or destroy them! And equally unreasonably is it, that an infinitely wise God, who foreknows all things, and who consequently knew Adam as well before his creation as after it, should be so short-sighted and unwise, as to be disappointed and fretted at the defect of this his first man, and to damn all creation on his account! And above all, that a just God should be so unjust as to doom us to misery in this world, and to consign us to ultimate perdition, because of his man, Adam's, fondness for apples! Adam could not have been corrupted by education, for he associated with none but his Creator. Why, then, attribute all our defects to poor old Adam, as he, when fresh from the hands of his maker, was equally defective, or like ourselves subject to temptation? This condemnation by Adam is greatly harped on by those whose selfish vanities (instigated by Satan), induce them to believe that they are favorites of an impartial God, and consequently exempt from such sin. This is said to be a deep-grounded and grievous sin to all but the *elect*, who teach that God, in consequence of the apple transgression, under which he suffered Adam to live and propagate this sin to his posterity, swept the whole human family into hell, from the days of Adam up to the coming of Christ, say a period of four thousand years; and from that time up to the present not less than nine hundred and ninety-nine in a thousand have gone to the burning lake! Such, in sooth, has been the perplexing and incurable nature of this case, that the learned clergy have been put to their wits ends for a remedy! Teaching, as is still taught, that God, having no sympathy for his millions of suffering infants, nor any power to save them from hell, those very kind guardians of God's bereaved and orphan children determined to take

the matter into their own hands, and save them from eternal destruction. Holding, as is yet held, that being conceived in this wool-died and indellible sin, which nothing but dipping, a doubtful sprinkling, or some preparation of holy water, could possibly wash out, I say that the great prelates of this little world set their wits to work. This learned and grave body of God's sovereign interpreters of a language which he himself could not make intelligible, met at a place on this speck of the universe, called Sorbonne, in the year of our Lord 1253, then and there to determine upon a remedy for God's want of foresight, wisdom and goodness in the management of his own affairs. And then it was, that the celebrated enama edict was instituted. This solemn body, in the wisdom of their council resolved, that the mother should be injected, *per vaginam*, with holy water, for the awakening of the soul and the conversion of the *embryo-spirit*. This was to be done at the period of quickening, when it was supposed that the sinful soul of the infant entered the body ; but with what instrument this injecting was done, is yet a secret. Those high, deep learned Divines, being satisfied with their effectual remedy, did not determine whether God hourly creates those sinful souls as they may be called for, or has kept them from creation, ready made ; or perchance, whether they have not been independently and rebelliously wandering through space, amidst the warring elements, waiting for the sinful body to be ready for their reception. Their mystic learning did not enable them to elucidate this theological enigma to the satisfaction even of our most matured and thoughtful souls, which have no consciousness or recollection of any prior or separate existence from the body.

I have somewhat digressed to show to my readers, what I proposed in this essay to do, convince them of the uncertainty and even danger of biblical learning, and great men so called, who serve only by their ridiculous disputes, to render the word of God doubtful, and by getting up parties and self-worshippers, to distract the church. In returning from this learned com-

mentary or rather sortie of the clergy upon Adam and his creator, too sacrilegious and degradingly ludicrous, either for the credence or tolerance of a pious and well-balanced mind, we again affirm that God has not cursed us and all his works, on Adam's account, and consigned us to sadness, to sorrow and to suicide. We should not, then, ungratefully reject the rational pleasures and amusements of life, for which he has created us, but cheerfully accept of his goodness, and like his inferior, but more grateful creatures, bask in his sunshine and enjoy the many blessings which he has so bountifully spread around us. Parents should be cautious not to contract their children's minds, by taxing their memories with useless particulars and learned nonsense. Nor should they render them misanthropic and forever averse to the expanded and noble principles of true religion, revealed by our common father for the benefit of all his children, by teaching a partial and unmerciful God, who has given to his creatures a law far beyond their capacity to understand, and who winks at their ignorance and glories in their destruction. On the contrary, the youthful mind should be liberalized, enobled and elevated to God himself, by an early instruction in the gloriously sublime and unmistaken works of his vast universe. This would subdue our vain glorious pretensions to mystic power, humble our pride in petty primer learning, and bring us with a sense of our littleness to the feet of the merciful, the mighty and eternal God, who neither works as a botch in the potter's trade, nor condescends to serve a party. The cultivation of the mind by the study of nature and the sublime works of our creator will assist its creative powers, multiply its images and correct and refine its conceptions. It will tend to produce that refinement of sentiment, delicacy of taste, elevation of soul and glow of affection which form the polish of the heart, the finish of mental character, and the best elements of personal and social happiness. One, thus trained up with chaste and sublime conceptions of his creator, and consequentlv disgusted with the conventional

dogmas and vain and silly parade of man, with his liable churches, rich robes, and all the satanic paraphernalia of human pride and man-worship, feels no privation in retiring from such a scene of rival and envy to the silent and solemn shades of some unfrequented and sacred forest, there to commune alone with the author of his being.

Thus have I endeavored to show what I set out to do, why it is that the clergy so constantly complain, that there are so few of the community professors of religion, and that those who are, fail to live up to the standard of their profession. I have said that it was mainly owing to the subject being so presented that no thinking mind, without a violation of those sacred and adored principles upon which his salvation depends, could embrace it. Who, I ask, after robbing God of his lovely attributes, rejecting his kindly gifts, and slandering the great author of nature, by the abuse of his works, can face him in the day of judgment, with the plea of justification? How, then, I farther ask, can any man of sound principles and a just appreciation of our creator, subscribe to such doctrines? I repeat it, that there is no man of sane mind and sound principles, freed from an education in party-dogmas, and who has been brought into the presence of, and rendered familiar with the infinite beneficence, creative might and eternal majesty of the one supreme, can ever submit to the interpretations of the day. The clergy themselves have left the inexhaustible fountain of pure and living waters, and hewn out to themselves fountains, yes, broken fountains that will hold no water. Instead of devoting their time to science, and pursuing the laws of Jehovah, the author of our being and great law-giver of the universe, they constringe, epitomize and stultify their minds by the study of dead languages, and abstract and destracting alchemic creeds, in which no two Divines agree, to find out the root of religion, which is simply in the heart, and the same in all ages, nations, and languages, to the utmost bounds of God's vast domain. And worse than this, having deserted and con-

demned science, (the laws of God,) the great fountain of knowledge and wisdom, to dabble in theological enigmas and conventional dogmas, they become demented and demonized, till having lost all charity and kind feeling for others, are now prepared with the most vindictive and fiendish feelings of human depravity, to drag each other to the tortures of the stake. This, with all its minor grades of enjoined faiths and intolerant isms, is called religion, and if it be so, God forbid that I should ever be possessed of such religion. I would prefer murder and highway-robbery, as less cruel to my fellow-man, and more acceptable to my creator. O, thou great fountain of love, of law, and of order, if those who sacrilegiously take upon themselves thy holy name, were to study thy laws and know thy will, instead of devoting their lives to words without meanings, and distinctions without a difference, to distract the mind and alienate thy children from thee; they would have no occasion to slander thee and condemn thy laws, as many of them do. Were those leaders of parties and disturbers of society, those defamers of nature and false interpretors of God's will, to study the laws and see the order of his material universe, they would be unerringly and irresistibly lead to him, as the wise designer, kind creator and supreme governor of all. And were they to study the laws of mind, they would know that God has never made two minds to be one and the same, or any more alike than faces and physical forms. Then seeing all this as clearly as we do, and sincerely wishing for the well being of society, and the happiness of our fellow-mortals, we ask, yes, ask and again ask, by the authority of human reason, and in the name of divine truth, how it is to be expected that all minds can be moulded into one, any more than the features and bodily structure can be transmuted from the form that God has given them. O how rebellious, then, to the will of God, and how cruel to man to murder him for an unavoidable and honest difference of opinion. O God, then, free us from an early and fatal education in party-dogmas, and lead us by the study of nature, and

the grandeur and sublimity of her laws, to see thee as thou art, the creator of all, and the common father and steady friend of man, and to know that thou hast designed us for happiness here, and for immortal bliss, when we shall have passed from this world, and for ever bid adieu to the scenes of time.

Great father of life and of every good,
Thy name will I defend,
And pleased with this world that gave me birth,
I'll praise it to the end.
And when to earth these eyes I close,
In dark and endless night,
O Lord, wilt thou my vision fit,
For world celestial bright.
And when this throbbing heart shall cease,
And soul and body part,
Then will I see thee face to face,
And know thee as thou art.

REVIEW.

[This Review was intended as a preliminary article, but has since been written out as a Review.]

I MUST here say to the reader, that though I have written a book, I have not intended, till very recently, ever to publish it to the world, fearing it might give offence to many of my best friends—persons for whom I have a sincere regard, as men of enlarged minds, kind hearts, and of true piety, and, above all, faithful laborers in the cause of religion. To avoid such results, I commenced my essays by circumlocutory and hypocritical evasions, thinking that my kind feelings and pure intentions might excuse me in the eyes of my Creator, but feeling the criminality of my deception, and seeing the ambiguity of my style, I resolved to speak out as my feelings might prompt me, not designing in any instance to be either sectarian or personal, for that is far, yes, very far, from my kind intentions; aiming only to show the fatal tendency of the doctrines taught by the Clergy, without accusing them of any personal or conscious guilt. I am willing to say that every man who professes a separate code of morals, or a party creed in religion, is honest, even to the creed of Brigham Young, and yet I feel at liberty to strike with all the force of language I can command, against the various party creeds and confessions of faith in religion, as destructive to religion itself, and destracting to the harmony and well being of society. That the Hindoo, who crushes himself under the wheels of a man-created God, is sincere, there can be no doubt; and that the Mussulman, who dies with religious heroism and exaltation at the canon's mouth, is equally sincere, there

can be as little doubt; but it is very certain that neither honesty nor martyrdom constitutes any part of true and rational religion, for that would be to put all religions upon an equal footing, there being no religion without its martyrs and honest members, which devotees, by the by, will doubtless receive, from the searcher of all hearts the reward of their honest exertions in the cause of religion. It is not the simple hearted sincerity in religion that I condemn, but the chimeras of presumptuous learning and the crushing despotism of party creeds and theological formulas. I should feel just as safe under the hierarchy of Olympius, or the Pontifity of Rome, as within the pale of Protestant dogmatism, with its imperial sway of bigotry, arrogance, contradictory hypotheses and bitter enmities.

I shall show in the following essays, that the very term of a separate doctrine in religion expresses a doubt of the truth of religion itself; for how can there be divisions and opposing doctrines about a matter so plain and self-evident as to admit of no doubt. That two and two make four, and that the whole is greater than a part, admit of no doubts, or divisions of creeds, or separate doctrines upon the subject; much less can such obvious facts harrow up those foul and fiendish passions that cause the professors of religion themselves, to torment and even destroy each other. My position is, that the Bible is what it purports to be, the Word of God, and as such, can give no countinuance to the ten thousand opposing, impossible, irreconcilable, dividing, and destracting creeds and confessions of a false faith. For all religions on earth, of whatsoever kind, must be equally true and safe, or there must be some one which is true and genuine, making all others false and counterfeits. The clergy have fought with fire and fagot over these distracting creeds, till like the Killkenny cats, there is nothing but the dislocated and lacerated remains and tail end of religion to be found amongst their dead symbols and arbitrary formalisms. My teachings will be, that God has not intended to sport with the salvation of man, and consequently, that he has in good

faith and in full accordance with the meaning of the Word, revealed to us his law, which law, as it binds his subjects eternally in hell or heaven, must have been suited to the capacity of the most humble and uneducated on earth—as to be poor, humble, and uneducated is no crime. Besides, we are all the children of God, over which, as an impartial and just God, he must have constant care and equal love. To say that God has given us a mysterious law, not to be understood by those who are held responsible to that law, is to make God a greater tyrant than the bloody monster of Rome, who published a law not to be understood that he might put his unoffending subjects to death. It must then be, that God has made his law plain, and it is only by the pretended learning in mysteries, and the bigoted arrogance of the pigmy, man, who comes to his craven and credulous fellow, which makes that law doubtful and of non-effect.

If things amongst men can be made plain, how much more simple and plain should God make his law, which binds, as I have said, the eternal destiny of man. My object, as I shall often repeat, is to show that God has revealed himself in a manner so simple, as to be understood by every creature on earth, and when not understood, the fault is not in God, but in man, who has always strove to make the people believe that they can explain things, which God himself could not; I say, which God himself could not, for otherwise, he would be culpable of an obvious neglect, just as much, and even more so, than an earthly law-giver, who could, but would not make his laws plain and intelligible to his people, that a set of expounders and impostors might rise up and live upon their honest labor. In answer to this solemn and startling question, I have heard it most slanderously and shamelessly heralded from the pulpit, that as God had power, he had a right to reveal his laws intelligibly or mysteriously, as might suit him best. This doctrine, most abhorrent, both to reason and justice, is every day taunted against *poor human reason.* The parent has power over his child, therefore a right to maltreat or put it to death

at pleasure, and just so with all power, or might, making right. The idea of the Clergy in this case, is precisely that of an Irishman who was brought before the Court, in my presence, for beating his wife to death; who pleaded, in justification of the act, that a man in this free country had a right to do as he pleased with his own property, and, for sooth, the man appeared to act with conscientious sincerity, in believing that might gave right, so much so, indeed, that he evinced an indignant surprise at the Court's interference with his domestic and private rights. Were God, as repesented by his ministers, devoid, like our earthly tyrants, of all just principles, he might make just or unjust laws, as best suited his vile passions and sordid purposes, but as a God, with the attributes constituting a God, it is impossible, in the nature of things, for him to pass an unjust law, or act in any way but in accordance with the pure and holy principles of the eternal Godhead. To act with duplicity, he would not be an honest God, and to act unjustly he would not be a just God, so that to act because of a physical ability, is a gross idea, and morally impossible, as for God to do so, would be to annihilate his own attributes, and, consequently, be no God. It will be shown in many parts of this work, that all God's purposes are under the fixed and eternal law of moral necessity, and in this position I am sustained, not only by the sacred and immutable principles of truth and justice, but by the authority of Clark, Dick, Chalmers, and many other able Divines.

To speak of a revelation from God, which is a mystery, is a gross and mischievous solicism, the very word revelation meaning the disclosure and explanation of mysteries or things before unknown, so that if there be any mysteries in the Bible essential to the salvation of man, it is not from God, the fountain of love, of mercy, of truth and justice, but the fabrication of blind and selfish men, who have quarreled and fought like demons over what is and what is not a revelation. Strange and startling, indeed, are these melancholy and momentous

facts, which should make every man of mind to think for himself. Those Divines, who profess to explain mysteries to the demented masses, are the very men who take issue with each other, and have caused nine tenths of all the vile bigotry and cruel persecutions in the church of God, where instead of loving each other as themselves, they hate each other as they do the devil himself. Yes, such has been the fiendish feelings of those expounders of mysteries and leaders of duped and degraded parties, that they have broiled each other alive. Abhorrent and infamous, indeed, must be such pretenders in the sight of a just and holy God, whose loving kindness and simple word is thus perverted to the most basely, cruel and selfish purposes.

That there is truth and divinity in the Bible, no man can doubt, but that every upstart and leader in opposing creeds, are the teachers of that truth or in the line of their duty, is impossible. Truth is a unit, and consequently not the subject of contradictory creeds and party theology; and if the Bible be the word of God, it should not, with impunity, be subjected to the vile prejudices, and to the ambitious and sordid purposes of men.

Knowing that men's morals are formed by education, and reading nightly, as I do, in our daily news columns of the alarming increase of fraud and crime in our land, I have felt it my religious duty to use my feeble efforts to bring about some reform in the systems of education, and knowing farther that our moral sense of duty, and religious views of right and wrong are the main springs of human action, I have spoken largely, pointedly, independently and, I think, justly upon that subject. Yes, and knowing, moreover, as every intelligent man must know, that Islamism makes an honest community, while Christianity makes it dishonest, and being well assured that the great amount of corruption in this Christian community cannot be from the practice of Christianity or the precepts of the Bible, but from their false teachings and formal professions,

I have strove, even by hard, and, they may think, rude shaking, to awake the ministers of the gospel to their grievous errors. They are the privileged and exclusive teachers who give tone, both through our schools and from the pulpits, to the moral sentiments of the people, and more particularly to the rulers of our country, and hence it is that I have felt at liberty to address the clergy, more especially, upon the subject of education, and in so doing, I wish it understood that I have not designed to accuse any one of crime or intentional wrong, but am willing to say, God forgive them, for they know not what they do. We know that whole nations may run greatly astray, from long habits of error, without being conscious of it, and all past history shows this fact, for an illustration of which we have but to go a step back to Greece and Rome, where wiser heads than ours worshipped at the shrine of the most corrupt and despicable Gods that ever disgraced the name of religion, and the Protestant world will readily grant that Christianity under the Papal hierarchy, was a blight upon the soul, and a curse to the moral government and well being of society. Luther, it is said, has greatly bettered the condition of the Christian world, but I am sorry to say that the question whether Christian unity, piety, and morality has gained anything from the efforts of Luther, must be left to the tribunals of justice to decide. In tracing the history of man in all his varied conditions, physical and mental, through the melancholy and mouldering ages of the past, I have not had time to dwell or space for details, in consequence of which, my style may appear both erratic and deficient in its relations, and in fact, I have attempted no artistic or studied style, pursuing rapidly my own reflections, and aiming only to make myself understood; and if the reader will impartially compare my teachings with his own experience, he will find much that is valuable and true in my meditations, both of the past and the present condition of man; and in regard to my arguments, particularly under the head of volition, he will find them unanswerable, and not that

I claim to be superior to all other men, but that I follow nature, and have the author of nature and of truth upon my side. It may seem inconsistent in a Christian to speak with as much ironical levity, as I have done in many parts, but it is done to render the ridiculous ideas of men, if possible, more ridiculous.

It is well known from long experience, that superstition and the love of the fashions and customs of a country can never be cured by reason, and that ridicule is the only remedy. Cervantes might have gravely reasoned through a thousand volumes, without affecting the deeply rooted and chivalrous habits of knight-errantry, whereas, by a single little volume of satire he reformed the world, and rid it of such follies. It must be understood, however, that when I speak of such like things as Adam's fondness for apples, giving to the Bishop of London alone half a million of dollars annually, and to the aggregated clergy of the wide world countless millions of the people's hard earnings, that I neither blame these *great magii* or *medicine men*, as our Indians would call them, for accepting of their salaries, as it furnishes them with good wines, nor the people for paying them, as it is easier to buy religion from the Pope and the vicegerents of God, than to obtain it from God himself by an arduous and unprofitable life of honesty. These are human taints and tendencies of which the world is full, and whether it be of a deeply grounded and incurable nature, or an adventitious trait from corrupt examples of pretented high and holy sources, is not yet known, some authors contending for a total and incorrigible depravity through God's blindness and Adam's sin, and others for a fortuitous and more hopeful prospect for human nature. Knowing as I do, that it is detrimental to the honesty and well-being of society to shift all the blame from ourselves and putting it upon God and his first man Adam, whom the sinful and selfish world has made the scape-goat of all their crimes, it will be found that I contend throughout for the wisdom, power, and purity of God;

and farther, that his perfect pre-science has never permitted him to bring any thing into existence which he did not purpose so to do, and consequently, that he has never been disappointed in any of his works, and whined and pined and fretted, like a child or a botch mechanic, as many high and holy dignitaries of earth would make the mighty God of this vast and harmonious universe do. But go on, to read my book through, and you will find that there is no defect in God, and that man has only been made defective by superstition and the worship of men, who pretend to a divine and mystic knowledge far beyond the allotted capacity of ephemeral man, who has ever been dissatisfied with God and with God's appointments. And hence it is that I aim to show that our creator has given us ample capacity to understand everything appertaining to our health and happiness, and that is only by transcending these limits in search of supernatural and forbidden things, that we have made ourselves unhappy, and attribute it all to Adam and to Adam's Maker, who, our mystic leaders say, got mad at his own blind mishaps, and cursed us, and cursed all he had made beyond his own power to redeem us. This gross solecism and libelous personality against our Creator, I also show to be the result of the false teachings of men, who strip God of his best attributes, such as wisdom, goodness, and immutability, and invest him with their own vile blindness, malice and petty passions. To make the preachings of the day consistent, it would be equally as just to hang a man for his form of person or the color of his hair and eyes as to hang him for murder, as they are both alike entailed upon us through our forefathers, and consequently unavoidable. If neither God or Adam made us sinful by nature, we can no more help sinning than we can help having two legs instead of four.

The greatest possible evil to society is the idea entertained through the pulpit, that God has left man free to sin, but has deprived him by Adam's sin of all possibility of doing any good, but as the spirit which seems to have deserted our country,

may whimsically fancy to force him. And thus do men under this belief go on sinning to their very graves, and often in despair have they been known to curse their maker for his partiality in forcing others to heaven, while they were fated to hell. That there is more crime in the world at this time than there has been at any other period in the history of man, I cannot doubt, and that the divisions and distractions in the church of God are daily becoming greater, no reading and observing man will deny, which shows the necessity of some reform, and with a view to which reform I have bestowed the exertions of what few hours I have had to spare from the most onerous and incessant out-door labors, which fact may excuse my incoherent and hasty style.

Knowing that most of persons view every attempt to a reformation or improvement in the established customs of religion, as an opposition to religion itself, I have thought it well to say, that as modern religion had become so incumbered, like modern music, with arbitrary variations, as to be in danger of losing both body and soul, that my aim and only aim is to restore it to its apostolic simplicity. The formal and fashionable religion of the day may bloom, but can never bear; nor is it possible that the vain glorious pomp and glare, so pleasing to the eye of artistic taste, can ever satisfy a sincere and pious soul. The study of psychology has forced upon me the conviction that the human mind, if free from the fetters of superstition, and the local and petty trash of our modern schools, is capable of that vast expansion and elevation which would quickly lead it to the very throne of God, its author, and the great fountain of all power and wisdom. The mind's soaring into the nebular regions of immensity on the wings of gravitation and the curbing of the lightning from heaven, and sending it across vast oceans, at its bidding, are but small items within the sphere of its mighty powers. Yes, and with a conviction as clear as that of my own existence, do I affirm that God has given to the human soul a capacity to ascend from effect to

cause on and on through an endless series of gradation and perfection. But alas, alas, how this spark of divinity, this light of the world and heir of heaven, has been stifled and perverted to the vile and sordid purposes of ambitious and monopolizing parties. To know this melancholy fact, we have but to look back at the degraded condition of mankind through all ages of the world.

The march of time brings up in review before us, even at this late epoch of the world, nine tenths of the human family manacled by the debasing power of superstition. Two thirds of our race are now kneeling to the worship of thirty-two millions of God's, manufactured by the single man Confucius. Passing by the millions of deluded beings, whose brains have been addled and whose eyes are turned to the machinations of Zoroaster, Pythagoras, Mahomet, and the Pope; we may gaze with sad reflection upon our own distracted and warring parties, each blind and ambitious leader crying aloud to the silly and divided flock, this is the way and that the road to destruction. My object is to break the bonds of this idolatrous and degrading man-worship, rouse the soul from its mystic lethargy, and point out to it the road to its high and immortal destiny. I have rebelled against the supreme command of vulgar prejudice, and solemnly rebuked those aggregated and guilty forms of human creeds and craft, abhorrent to reason and loathsome to the taste of an unperverted, free and elevated soul that has become refined and assimilated to its maker by the study of his noble works. I have also ventured to condemn the arts of refinement, and the pomp and pride of wealth, as calculated to lead to an extravagant and criminal waste of God's gifts, and to harden the heart against the wants of others and the acts of charity. Vanity and self-gratification, by long habit, blunts our sensibilities, and debases the soul to the lowest and grossest sensuality. The corrupting influence of vanity has become contagious, even in the Church of Christ, where instead of that warm-hearted, brotherly love and sincere

piety, we find a heartless formality and despotic sanctimony which spurns the old-fashioned and simple-hearted devotion as weak-minded and of low degree. We no longer find amongst professors that tender and generous soul, ever responsive to the woes and wants of others, but in its stead we see the cold and disingenuous heart which loves not its neighbor as itself, but envies his prosperity. The unholy desire of praise, and the eager clutch of venality concentrates every feeling in the me, the adorable self, while humility, meekness, charity, disinterested love and the other Christian virtues are wholly forgotten. A lordly style, it matters not how obtained, commands respect under our present and degenerate forms of society, while the story of Lazarus and Dives, in the book of our faith, is looked upon as the idle stories of Münchhausen. And thus it is that vanity and lawless ambition have ever been the greatest enemies both to morality and religion, for the exposure and condemnation of which, if formidable enough to be noticed, I shall doubtless be harshly dealt with by the corrupt and paradeful age in which I live. Holding, as I do, that we have no more right to abuse the blessings God has given us, by arrogantly assuming his holy name, than we have to come in the name of the Devil himself, and this fact it is that I aim to make plain to the reader who may have been lead unconsciously astray by false teachers, who come in the name of God to divide and distract his people. The blackest crimes ever committed on earth have been done in the name of God, and the most licentious and debasing systems of religion have also been got up and sustained by the use of his holy name. Let the public, then, be aware to trust no pretended learning and mystic mummery, but to rely upon their own common sense and that divine reason which God has given them as their only safe guide amidst the turmoil and contradictory disputations of the blind and presumptuous leaders. They who cry Lord, Lord! and pray aloud upon the street-corners and house-tops, are not the Lord's, but they who sincerely and humbly doe their master's will, and

not in the fashionable and velvet-cushioned churches alone, but in the closet, the open fields, or in the silent and meditative forest, where God in his own sacred fanes and peaceful solitudes holds sweet converse with every sincere soul, that will spurn the ostentatious arrogance and artistic dogmas of erring man, and seek him where he may always be found, amidst his own unmistaken and glorious works.

That God is the author of nature, that God is our author, and that he is our only dependance for temporal good and eternal salvation, no honest man will deny, and why, then, look to man, who is here but a day, for anything beyond his dying good will. Thirty millions of our fellow-mortals pass from this stage of action annually, while nations rise and sink, like billows of the troubled ocean, and are lost through endless ages, while the earth "abideth forever." We should not, then, look to dying man for the greatness and goodness of God, but to his own mighty and imperishable works. If the reader whose soul has not been contracted to a nut-shell, by the petty isms of theology and the dry and drivelling details of our schools, will contemplate those solemn and majestic piles, as the Andes, the Alps, and the Apennines, that tower to heaven and repose their hoary heads in regions of eternal sunshine, he will feel the might and awful majesty of that God, who is not the tool of a party, nor the meagre and gossipping God of our little creed-makers, but the great and august Jehovah, the maker and the manager of the mighty universe. Thus elevated, chastened, and prepared to enjoy nature, the works of almighty God, let him cast off the pulpit slanders against the God of nature, and follow me to the mighty cataract of Niagara, where the congregated waters of ten thousand streams rush like mountain-waves down the rocky declivity, with maddening fury, and plunge from an awful hight headlong down into a deep, dark, fathomless, and foaming abyss, over which is ever seen suspended in the trembling sun-beams the unbroken and everlasting covenant of God, and where in the deep and solemn tones of thunder

that shake the solid earth, his voice is ever and anon heard, and he will look with compassionate contempt upon the benighted and degraded condition of man, blinded as he is to the light of reason and the God of nature, by the teachings of his fellow-mortals, and debased below the dignity of an immortal soul, by their mystic mummeries and man-worship. The pupil, thus initiated into the beauties of nature, and the powers of God, may pass on from this sublime scene of solemn meditation into the softer and more placid retreats of this God's goodly garden. His footsteps may stray from rugged steeps to gentle slopes, by gushing fountains, through warbling wood-lands, and over flowery meads and pearling brooks, and where, o where is that blighting curse which God, on account of the apple, has put upon all his works!

The soul, now freshly emancipated from the atrocious and oppressive dogmas of party, may, like the noble eagle, sit free from his dirty cage, breathe the pure and untainted air, and luxuriate amidst the calm and soft delights of kind and gentle nature. Invited on through cooling and sequestered vales, where whispering pines spread their fragrance upon the passing breeze, and murmuring rills wind slowly on with a lullaby, sweet as angel whispers, to the meditative and pensive soul, he cannot but feel the presence of an all wise and superintending providence, where no vulgar brawl of party with the fiery malice, of devils, and passions foul as hell are allowed to mar the sacred harmony of these hallowed retreats. Here, in the full fruition of God's glorious works, far removed from the sweating toil, vain glorious ambition and vengeful passions of men are lulled in profound silence and soothed by the placid hand of nature, is the soul left free to commune with its God. No fiery feuds or distracting creeds here disturb the anxious mind, but soft as infant's breathings come the wooing zephyrs freighted with incense from Flora's enchanted bowers, where the muses tune their lyres, and the sylvan deities their vigils keep. The student of nature, after having cast off all man-created

gods with their vindictive malice and contemptible jealousies, brawls and disgraceful bickerings, and communed with the kind, adorable and eternal God of nature in his own sacred temple and peaceful solitudes, as related above, may now take his second lesson, which will farther convince him of the blind and bigoted folly of man, and lift his soul far above the sordid strife and petty party dogmas of this world. Let his emancipated and immortal soul gaze through the telescopic eye which God has affixed to his marvelous frame work, upon that glorious orb of day, the radiant crown of creation, as he dispenses light, warmth, and life to every living creature on earth, and with a power far beyond all human conception, holds a firm and eternal grasp upon those mighty worlds that whirl with lightning speed around him, and he will with rapturous adoration cry out with the inspired writer, "Thine, O Lord, is the greatness, and the glory, and the majesty; for all that is in Heaven and earth is thine. Lift up your eyes on high and behold who hath created these things, who bringeth forth their host by numbers:—I, the Lord, who maketh all things." And again, "We know God," says the Apostle, "by the things that are made."

Yes, and far, far beyond the region of our solar spheres lies open before us the resplendent and boundless empire of God, where we may gaze through the blue depths of immensity upon a mass of globes in the canopy of heaven, that will equal thirteen hundred and twenty millions of worlds of the size of our earth. Yes, yet and again, far, far beyond the utmost stretch of mortal vision, the enraptured soul, though winged with divine meditation, is lost in the stellar and nebular regions of immensity, and left to contemplate the might and majesty of the great Jehovah, and the inconceivable extent and the effulgent splendor and unspeakable glory of his vast universe. Lessons like these will give to the man puffed up with petty party-creeds and technical dogmatisms a crushing consciousness of his own exceeding littleness and contemptible imbecility

The contemplative soul may return from the interminable regions of space to view our own globe in its ceaseless rounds, presenting alternately every portion of its surface to the great central luminary, and rushing through trackless space with a velocity two hundred times greater than that of a cannon ball, freighted with seas, rivers, mountains and forests, and spilling not a drop of water, nor disturbing a tender shrub. Thus that God has done all things well, and that he has intended us to be happy, instead of miserable, as is preached, by vain glorious little demi-gods, all nature cries aloud. The blessings he has so profusely spread around us are too numerous for denial, except by a soul perverted by man worship, and stultified by the dry and drivelling details of our modern institutions.

The pupil, in order to farther enjoy God's natural blessing, may gaze upon our glorious luminary as he slowly and majestically sinks beneath the western horizon, and spreads his parting and gorgeous rays upon the quiet sky, and turning to the east, behold the queen of night in full orbid glory mount up the blue and spangled arch high into the celestial spheres, there to meet the starry hosts and illume the mighty dome of heaven. And now it is, that under the legendary power of the scene and the solemn hush of the sleeping world, when the moon has shot forth her beams to the uttermost parts of earth, and sheeted the silent forest with her liquid radiance, the man who has a soul to feel must recognize an all pervading and ever present superhuman power, that lifts his thoughts far above the grovelling machinations of man. It is under such circumstances, and in the home of the fabled deities, as wood-nymphs, fairies, and light-heeled specters, which are seen to dance upon the trembling moonbeams, and sport through the leafy forest, that the poet seeks his inspiration, and the man of sentiment enjoys his purest thoughts.

Space has not admitted of but a faint and imperfect view of the rich and inexhaustible fields of nature, and I have given it simply to show that the condemnation of God's dispensations

and the representation of nature as unworthy of our respect, is false in fact, and an unpardonable slander against the God of nature, under whose kind protection we live, move and have our being. The vast array of resplendant glories seen in the celestial realms of infinity, have not yet been scanned, nor have the recondite and unfathomable depths of nature been revealed to view. Yet the human mind, if freed from the dwarfing influence of modern education, and put to early training in the laws of nature, it would prove ample for the development of her every phenomena, which the mystic recluse and technical pedagugue can never know. The guileless and guiltless soul, if kept as pure and unsullied as it comes fresh from the hands of its creator, would turn as naturally to him as the needle turns to the pole. But alas ! alas ! how soon does the ceremonial and arbitrary teachings of selfish and bigoted man pollute and pervert that soul to the basest of purposes—the profitable and imperious sway of party.

That men have put their own words into the mouth of God, is too obvious for denial, and that they have claimed to be, not only the interpreters but the executors of those words, is equally obvious. My position is, that God has not left the stupendous issue of man's eternal destiny to the hypotheses of schools and the formulæs of bigoted and narrow minded sects, but that religion consists in a tie between the soul and the God who made it, which no mummery of man can improve, and no power on earth or in hell can sever. The Bible abounds in a language so figurative, as to allow every upstart in religion to select such parts as may best suit his blinded bigotry or sordid interests, and thus it is that religion becomes polluted, not by the word of God, but by the arbitrary words and despotic rule of men. My neighbor Shakers have a Bible of their own, equal in size to the old, and almost forgotten Bible, out of which ten thousand more recent and admired revelations have been manufactured, called creeds, confessions of faith, &c., &c. The great book of the Shaker creed, is called the Divine Manifesto, in which it

is satisfactorily proven to those honest people, that the sin of Adam was not in eating an apple, which they think ridiculous, but that his crime was in his sexual commerce with Eve. They hold that no one but God has a right to make people, and hence it is, that they strictly and conscientiously prohibit every effort of the kind. Brigham Young's, or the great and Reverend Joe Smith's creed, also taken from the old Bible, holds to doctrines exactly the reverse, and enjoin it upon the Latter-day Saints, as a religious duty to manufacture as many bodies as possible for the habitation of those surplus spirits that God has made and set afloat in search of tenements of clay, which they fancy to seek as a shelter for the time being. This Mormon doctrine, or creed, is certainly more rational, kind, and humane than that of Mother Ann Lee, in as much as the latter permits those naked and shivering souls to howl and shriek in the winter's blast without a feeling of sympathy, or the slightest act of pleasing and easy labor, which would give them a home and a shelter from the warring elements.

I have just finished reading a new and celebrated book equally as learned and large as Joe Smith's creed, or the Shaker Manifesto, entitled "The only Creed to Salvation," which also professes to be taken from the old Bible, to prove the Calvinistic Church to be the only authorized church of God, and, moreover, that God has, all for his own glory, destined nine-tenths of his own offspring, those created by himself, to the endless torments of hell. I have said that this book or these books, for there are many of them, are as learned as the Shaker Bible, and, indeed, if possible, more so; in as much as they go back beyond the date of time, and long, long before Adam's pollution with Eve. Yes, for sooth, if dates can be found in the realms of eternity, those learned Divines have got them, by patiently searching the records of countless millions of ages, and penetrating along the lengthened vista of time into the dark, silent, and solemn abodes of past eternity, there to find upon the tablets of the eternal Godhead the fixed and unalterable destiny of man.

From the dates, beyond which no creed can claim, and from an authority that none can gainsay, does the doctrine of election claim its unquestionable superiority. The works, as I have said, upon this creed, are very learned, but had they annexed to them Holy Willie's prayer, as recorded by Robert Burns, their meaning would be more fully understood. Holy Willie praises the Lord for making of him an exalted example, and thanks him for sending one to heaven and ten to hell, all for his own glory, and not for any evil they had done him, &c.

But we will go on to few more creeds, out of the countless numbers that hang upon the poor old Bible, like morbid excrescences, till they have well nigh destroyed its vitals. The Episcopal Church claims through a long and illustrious array of bishops, an exclusive supremacy, while the Pope proves, demonstratively, by the most learned Divines on earth, that he holds the keys both of heaven and of hell. The Baptist's creed, it is well known, condemns all sprinkling and pouring as a criminal evasion of the Bible command, as a mark of Church membership. And thus it is that, as a distinguished Divine says, those warring and vindictive creed-makers, spit hell-fire and damnation at each other. These learned works, so falsely called, are not the works of God, but the little tricks of little men, to no one of which a great or good man can subscribe, without condemning all others, or granting all others to be equal to his own, and in that alternative there could be no rational choice of any man creed, so that when we come to investigate the creed-making system fully, we are disgusted with all human creeds, and forced to fall back upon the plain and simple commands of God himself.

Now in this wild confusion and Bedlam of babblings, I think that the Catholic Church has decidedly the advantage, both in Divine learning and in canonical authority. But my ground-right and eternal stand-point is, that they are all wrong, and that the simple and unmistaken precepts of Christ, and his pure example, if strictly followed, are ample for the salvation of every

creature on earth. And farther, that the vanity of man and the pride and ambition of party have been the bane of disinterested and humble piety, and the opprobrium of religion. Could I have my will, and God knows, my sincere wish, it would be to give the clergy less labor and more religion. But alas! alas! this I fear cannot be, for what sort of figure would a preacher cut before a fashionable city audience, with the simple sincerity of the Apostles, and with pretensions no greater than that of Christ. And, above all, who, with the paradeful pretentions and artictic taste of modern times, would pay a salary for a service that every sincere and pious Christian could perform. It is lamentably true, that in order to obtain an admired name for deep learning and mystic powers, we are forced to vail ourselves in sophistic and degrading ambiguities, and to put on a studied dignity, galling and humiliating to the inner soul which is concious of its own hypocrisy. And from this ignorant, artificial and corrupt state of modern society, it is, that Doctors of Divinity as well as Doctors of Medicine are, from the necessity of a living, compelled to dissemble, or in vulgar terms, humbug the people.

A friend of mine, very recently, told me a good anecdote in full illustration of this grievous fact. The first physician in a certain case, was discharged by his patient, because he was honest and plain enough to tell the patient that he had a sore throat, and the second doctor having some hint of the fact, answered the sick man, when questioned, that his case was highly abnormal and had degenerated into Synanche Tonselaris.

"O Doctor!" cried the patient, "do say that word again."

"Why, sir, I said, that you were at present laboring under Synanche Tonselaris."

"Why, think Doctor, that fool told me that I had nothing but a sore throat, and I told him I had no use for such a dunce. Doctor, what did you call it?"

"I told you sir, in plain terms, that the morbid condition of

your system was obvious, and that it had terminated into Synanche Tonselaris."

"O doctor, it must be a monstrous bad complaint, think you can cure me, doctor."

"Now, though your diagnosis is clear, your prognosis is doubtful, yet I think that by prudent care, and skillful treatment you may recover."

"O, well, doctor, do stay all night, and I will pay you anything you ask me."

Thus was the honest doctor sent away without compensation, when the other by a pious fraud got a fat fee. The *vis medicatrix naturae*, with a dexterous use of such high sounding and charming words have made many a quack rich.

If asked why or how calomel purges and tartar pukes, no honest answer can be given, other than that God has made them so to do, but this would be too honest, and, consequently, unsatisfactory; therefore, we answer with some semblance of wisdom, that one acts by its cathartic and the other by its emetic powers. Opium produces sleep by its soporific quality, and grass green by its vegetative power. Flat truisms can never obtain cast, or collect tythes from the masses, and hence the necessity of mystery, by the aid of which elaborate arguments as well as splendid sermons are made up. This *petitio principii*, or begging the question, is just as common amongst Divines, as amongst doctors and canting demagogues, each making the most of their capital in their own way. The Divine proves God to be eternal, by assuming the position that he is without beginning and without end, and, therefore, eternal. These are contemptible sophisms and shallow shifts, by the aid of which many a man is worshipped, and many a living obtained from the labor of the silly and servile community. If asked why we have two legs instead of four, common sense would answer, simply because God made us so, when the people's learned expounders would say, because we are bipeds and not quadrupeds, that is, we are what we are, because we are what we are.

Now, though the examples of deep learning, as above given, may seem ridiculous, they constitute almost the sum total of the mystic and farcical learning of the day, called polemic or controversal theology. Modern theology is made up of words without meaning, and of learned distinctions without a difference. Thus, I hope, it may be seen that my object in rendering the vain pretentions of man to mystic learning, as ludicrous as it really is, is to open the eyes of the reader to what constitutes unsophisticated morality and simple and sincere piety in religion.

Party creeds and controversal theology are certainly stumbling-blocks in the Church of God, for it is very obvious that except unity and plurality, discord and harmony can be reconciled as one and the same, this affectation of learning in Divinity, which produces all the party creeds and discord in the Church, must be condemned, and if, on the contrary, they can be reconciled as one and the same, and of equal efficiency in the sight of God, it follows, as a matter of necessity, that the clergy are criminally in fault in pretending any superiority of creed, and in their shameless abuse of each other in maintaining false creeds and misleading souls.

It is usual for leaders of parties, when charged with entertaining an unkind and persecuting spirit, to affirm that there is no difference amongst Christians, when the fact is so plain that none but fools or knaves, would spend their whole lives in hot disputes about nothing, or in support of a mere verbal difference. And now, as we cannot charge the clergy with being either knaves or fools, their only escape from this dilemma is for them to grant the fact, when they say that there is no difference in the warring creeds of Christians, that they do not mean what they say. It is also common, yes, too common, for superstitious and idolatrous professors to arrogantly lecture their neighbors for not joining the Church, when no honest man, of enlarged and elevated soul, could, without violating every sound principle of Christianity, subscribe to the articles of any one creed, those creeds being not the word of God, but the fabrication of erring

and ambitious men, who in different ages, in different countries, and even in the same little neighborhood, have their own little and contracted views of what constitutes religion.

Now I will grant that the professor, who aims to proselyte all around him, is honest, yet it is more than probable, that the man he solicits is a better Christian than himself, in as much as he eschews all human authority and worships God in true spirit and in truth, not according to the Gospel by Calvin or any other man, but according to the Gospel of Christ. Religion, in my opinion, is the simplest thing in the world, requiring no ostentatious displays or artistic formalities, but a mere sincerity of heart, for the precepts of Christ and his meek and humble life are such as to ask for no creed makers, or learned and rhetorical flourishes, or vain and fruitless disputations. A man may be just as good as he wants to be, without joining any party of men, just as a man may be as sober as he wishes to be, without joining a temperance society. Yes, and in like manner may a man be a charitable and kind-hearted man, without joining either the Masons or Odd-Fellows; yet I do not object to church or to any other human fellowship, as it does, by vanity and worldly pride, induce many a man to act uprightly and honestly, whose defective heart would otherwise prove delinquent.

But it may be, and, indeed, often is said, that though all creeds may be in error and an evil, that there is a choice of evils, and that we should, therefore, join some one church-party, which position I would hold to be legitimate, were all the foundations of piety based upon factitious and false creeds, but as we have the plain and unmistaken words of Christ, and his pure and unaffected example before us, I hold it to be a direct insult to God to ask man for his adverse and distracting interpretations, or submit to his sectarian vanity and despotic rule, and hence it is, that men of enlightened and enlarged souls, who know God through his mighty works and unmistaken

words, feel it a degradation to submit to the arbitrary and vascillating follies of man.

And now I ask in all sincerity, what virtue there is in the mere formality of joining a church, and whether a good man out of the church is not a good man, and a bad man in the church a bad man, and whether religion consists in human formalities, or in a secret and unostentatious tie between the heart and its God. And again, whether there is any more meekness, moderation, charity, honesty and true piety in the church than out of it, and in truth, whether there is not more worldly pride and vanity in a modern church than out of it. Our village churches are substitutes for the theatre and opera of cities, where the apeing community go to catch the fashions, and the members of churches being as much infected by the contagion as any, crowd the front ranks. Enter a modern fashionable church, and there you see the fine preacher, not in sack-cloth and ashes, but in costly linen and fine broad-cloth, nor does he deign to speak in that simple and unsophisticated style of Christ and his apostles, but divides and subdivides his subject, and enters so deeply into abstract and metaphysical refinings as to make himself mysteriously unintelligible to his audience, and thus obtains the reputation of deep and mystic learning, which never fails to secure the largest salary. This man's members are like himself, (to be pitied, for they mean no harm,) as fully puffed up as Satan himself could desire, with all the vain glorious parade and show of this world. Were rail-roads to fail in their useful purposes, not a hoop could be spared from the church, nor is there a fashionable professor, from the prelate's wife or daughter down, who would shed one out of the many cumbrous skirts to cover a poor and shivering fellow-mortal. Christians, in their chase after the pampered harlots of Paris, who give tone to fashions, and in their worship of Count Dorsay, the paragon of folly, seem to have forgotten the Bible account of creation, which makes Adam the common father of the human family, and that we are all, whether poor

or rich, brothers and sisters, who have a rightful claim to our kind sympathies and a portion of the blessings which God has bestowed upon us. If the means used in costly corsets to choak God's vitals and degenerate the human family, and the ponderous skirts that weigh down many a poor wretch to the grave, and I fear to perdition, was used in charity, to elevate the poor orphan and afflicted of our race, to a high standard of intellectual and moral perfection, O what brotherly love, harmony and happiness might prevail in the human family to the frowning down of all vice and unchristian fashions and customs of our country. Then, indeed, should we truly live under a republic, instead of a frowning aristocrasy, then, too, would the enlightened and emancipated soul commune freely with its God, instead of being proscribed by the formulary edicts of a pompous and oppressive hierarchy.

We have but to read the past history of the world to see how the clergy, when they once get firm hold upon the people's purse, are prone to indulge in all manner of worldly extravagances, and though the people in this country exercise more freedom and independence, both in thought and action, than the more priest-ridden countries, they are gradually being wound up, thread by thread, as the spider binds his prey, and to this there should be no objection, were there any religion in it, but as it leads both to the destruction of religion and the damnation of souls, every sincere and pious Christian should guard against its insidious and baneful influence. I know a prelate, who but recently left his flock unprovided for in New-Orleans, because he could sell them the Gospel for no more than ten thousand dollars a year, when Christ and his Apostles, doubtless equal to this preacher, though not esteemed as such by the people, gave the Gospel free of charge. Yes, but Christ making no great display in the world, could claim no great salary, besides which he used the Gospel for the good of souls, when now-a-days it is claimed as a monopoly of the clergy, sold to the highest bidder, and appropriated to the secular benefit

of their divine and adorable selves. This same great Divine strove to get up a literary institution in New-York, the fee for session to be six hundred dollars, thus excluding the poor, and thereby establishing an aristocracy, which our country, as he maintained, was old enough and rich enough to support, and that we had just as good a right to such noble distinctions as other countries.

These are startling facts that should sink deep into the heart of every man who wishes his country well, for though they may seem but trifles unworthy of notice, they are like the infection of a fatal disease, or the little sparks that consume whole cities. But then, there is no cure for the slavish masses, who with credulous heads and craving hearts have ever submitted with implicit obedience to the despotic rule of their fellow-mortals, instead of looking to God with a firm faith and Christian heroism, as the only high and holy object obedience. Fortitude to resist the corruptions introduced by high dignitaries into the church of God, is the brightest jewel in the Christian's crown, and O, how many for the want of it fall into the degrading and sinful habit of man-worship ; for what is man but man, and what man who is worshipped, is better or wiser in matters of true piety and devotion, than the wretch who worships him? Schisms and contentions in the church of God we know to be the Devil's rich harvest, and yet do the clergy sow all the seeds of this contention, and thus unintentionally become Satan's most efficient servants, and God's great enemies.

Love, the source of our redemption, and the golden girdle that should bind the church of God and world of mankind into one harmonious whole, is broken into ten thousand pieces by vain-glorious creed-makers and the leaders of faction, who have been the authors of more infidelity and vice, than all other satanic influences on earth besides. The blackest crimes and most cruel and damning deeds of men, have been committed by devils in human form, who have come as agents of God and

rulers of the people. The hearts of such fiendish monsters have been steeled against the sad lament of the widow and the orphans piteous cries, nor could the pious prayers and humble supplication of the poor and unoffending victims save them from the broiling coals. I do not refer the reader to the butcheries of Mohamet, and other religious leaders of the world in general, but to those foul, fiendish and fearful monsters who come in the name of our meek, lowly and loving Jesus, to divide, distract, and cruelly mistreat the church of God. Heartburnings, bickerings, and sectarian hatred has ever been the result of our learned and controversal divinity, and yet strange to tell, the unthinking and credulous masses in trembling doubt and in misery and despair, hug those very chains that bind them to their eternal doom. The firm and unflinching Christian will hold in contempt the shallow and ever shifting opinions of men, and taking the unmistaken and granted words of Christ as their faith, and his pure life as their unerring example, fear nothing from the combined powers of earth and hell. This doctrine I know to be odious, inasmuch as it depends upon God instead of man, but be it so, as I have but little to expect from men here, and nothing whatever through the endless ages of eternity. If there be a God, that God will surely reward those who defend his church from foul and fatal infection, and himself from gross slander, by those who take the words from his sacred records, and garble them to suit their own base and ambitious purposes. Subterfuge is the only refuge for sectarian Christianity, and it can no more flow from a sincere soul, than hatred can flow from the fountain of love. Double dealing, though the fashionable religion of the day, is the invariable index to a base spirit, which seeks the honors of the world and the plaudits of man more than the secret approbation of its creator; and though the spirit of truth is known to dwell in meekness and unaffected piety, it can never gain cast in what is falsely called the higher and better circles of fashionable life, where a hollow-hearted and formal profession

constitutes the summum bonum of religion. Though Christ was born and reared in poverty, religion in low and uncultivated life now-a-days is worth nothing, yet when tested by the all-seeing eye, is found to be as pure as the fountains that gush from the wild and uncultivated mountains, while the stagnant and boasted pools of the cultivated fields are filled with filth and sedimental impurities. One is of nature, and the other of art ; one of God, and the other of man. To preach the simple and good old fashioned gospel of Christ before a modern congregation, would be to throw pearls before swine, as in such circles the pampered and sensual soul has lost all relish for heavenly food, and seeks nothing beyond the smiles of the pastor and the formalities of the church. The pugilistic who comes fresh from his thorough training in party creeds, and prepared to meet and batter down all opposing creeds, is the preacher for the people, and they will neglect all other duties, and go hundreds of miles to listen to their billingsgate abuse of each other. If all Christians agree, as it is very common for professors to falsely assert, why should those unbrotherly, unchristian, yes, and I may add unhallowed controversies have taken place between Campbell, Rice, Percel and others of our own vicinity, to the disgrace of the peaceful church of Christ, and the disturbance of good order in society. And now, this is the reason I insist that Satan, the grand adversary of Christ, was the first author of the creeds of Christendom, for the purpose of dividing his flock, and to make enemies and persecutors of each other, and that in order to carry out his wily purposes, he next established theological institutions, where his troops were to be trained to fight in the name of Christ against each other, nor does he care how much they abuse him in the mean time, so that he reaps his harvest from their dissensions. To illustrate the unquestionable fact, as here maintained, let a sceptic attend and take down the testimony in those theological debates, and he will prove from their own assertions that every word in the Bible is false, as forsooth,

each creed proves every other to be false, and in turn is proven by every other to be itself false. Hence it will be seen by the observing and honest reader, why it is that I suppose the Devil to be at the head of all these bickerings, heart burnings, revengeful feelings and persecutions in the church of God, for it is very certain that God himself can neither instigate nor approbate it, thus leaving no alternative authority as I have said, but the Devil himself for such fiery feuds and hellish agencies. And I am here charitable enough to admit, that when the preacher asks from the pulpit why it is that the world is daily growing more wicked, amidst our churches and literary institutions, he is ignorantly innocent of the insidious and unconscious influences exercised by himself, through the instrumentality of the wily old serpent, who seduced God's first-born, and has held firm hold of those who have appeared in his name, from that day to this, thus securing to himself, according to the theological and learned hypotheses of the day, at least one million of God's beloved children, for one, whom God has been able to save for himself.

And now, it is not the Bible itself that leads to all these ludicrous and disgraceful disputes, but the misinterpretation of it, by pretended learning in divinity, and I would not expose such pretentions to the public, mischievous as they are, were they not heard in the pulpits and daily seen upon the streets, and hence,

> It cannot be faulty to repeat
> A dialogue that walks the street,
> Or can my gravest friends forbear
> To laugh when such disputes they hear."

Feeling as I do, the criminality of every evasion in thought, word or deed, in the teachings of morality, I have spoken in plain terms of those bloody and fiendish sectarian leaders, who have made man the greatest enemy of man, destroyed the unity of God's holy church, and brought religion into doubt and disrepute. The name of devils certainly cannot be too harsh a term to apply to them when in their hideous and heart-sicken-

ing deeds, they have broiled each other alive, and devils could certainly do no more. All history, both sacred and profane, testify to the most vindictive and horrid butcheries being committed in the name of God ; and what is shocking to the sensitive soul, and degrading to the honor of man, is that those sanguinary monsters have become the demi gods of party.

Now, though every sentence in the following work is intended to support religion, morality, law and order, and to contribute to the happiness of man, I have had to attack vulgar prejudice in its stronghold, and consequently may expect much stir among the yellow jackets and ant's nests around me ; but I cannot more than be put to death, as was Christ in his efforts to improve religion—suffer the fate of his Apostles ; swallow the poison with Socrates, in defending the honor of God, and the dignity and the rights of man ; or to be anathematized by an earthly and despotic hierarchy, and degraded before the deluded masses as a heathenish infidel and enemy of religion, as was Luther for his god-like fortitude and noble efforts in emancipating and elevating the enslaved and degraded soul of man.

It might appear vain and ridiculous in me to bring up these parallels in connection with my little book ; but as the great Amazon, the sire of rivers, is made up by the aggregate contribution of small streams, and reforms and revolutions are in like manner brought about by the combined power of human opinion ; I feel that I may contribute my little part, hoping that thousands of others may rally to the standart of morality and good order, and hurling from power all sectional demagogues and sectarian demi-gods ; thus save our country from threatened ruin, for without such reform, will this happy government, as sure as the march of time, suffer the fate of all others.

With friendly hand I've held the glass
To all promiscuous as they pass,
If folly there her likeness view,
I fret not that the mirror 's true ;
And should their guilty forms offend,
I made them not but would amend."

"Vice is a monster of such hideous mien,
That, to be hated, needs but to be seen."

If asked, why it is that my thoughts are so unique, and my objections so great to conventional customs and human authority, in ethical science, and matters of religion, I answer, that there is a silent and mystic power in the primeval forest, that awakes the soul to deep and solemn meditation, far beyond the vain and arrogant gabblings of men; and here it was, in those voiceless wilds and slumberous solitudes, amidst the marks of former and ruined worlds, and the tombs of eternal ages, that my thoughts ran out and back through mouldering ages, upon the ever vasselating and impotent character of man, in his short and melancholy march from time to eternity. I have traced man's every thought, as will be seen in my article on sensation and perception, to their shallow and fickle foundation, and find that they inhere in nothing stable, but rise by the shifting breeze like waves of the ocean, then sink and are gone forever, except again awoke by the power which first created them, being as much dependent upon the circumstances that begot them, as is the effect upon its cause, or the stream upon its source. Thoughts are mere fortuities so far as regards any human power over them, each thought being prompted by its antecedent and sufficient cause, and that by a prior cause, and so on and on ad infinitum, there being not a single gap or broken link in the eternal chain of causality, the first link in the endless series being held firm and fast by the hand of God himself, the creator and primum mobile of all things.

Both the intellectual and vital phenomena of man are forced states, nor has he any more power over his thoughts than he has over the pulsations of his heart, or the powers of digestion and assimilation, each being equally dependent upon external and antecedent agencies, not only for their existence, but their organic harmony and healthful activity. But as it will soon be seen, in my article on Volition, that man's every act is governed by laws as pre-ordained, fixed, and undeviating as those by

which God governs his vast and harmonious universe, we will return, for a moment, to the book of nature, God's first and glorious revelation of himself and of his eternal and immutable laws whence we derive all our knowledge of science and of self-preservation; yes, and where the loftiest flights of imagination and the purest emotions of soul are enjoyed, far beyond what the arrogant pretentions and petty arts of man can bestow. When deeply buried in the gray old forest, and far removed from the unhallowed haunts and cruel persecutions of man, our thoughts left free from human excitements and the corruptions of party, grow deep, solemn, intense, and religiously just. Here amidst God's sublime and glorious works, and in those calm and tranquillizing retreats, we can meditate with an unbiased and a true integrity of soul. Let the student of nature cast off all the contemptible conventionalities of man and the virulence of feeling engendered by party faction, and reposing upon some lofty peak of our towering cliffs, view the scene around him. In stern and solemn grandeur stand the ruined ramparts of eternal ages before him, while their dark and frowning crags, flung out in dread array, threaten destruction to all beneath. Afar off is seen the towering domes of the everlasting hills, sleeping in the quiet sky, and onward yet, peak surmounts peak, till the blue outlines sweep off into the invisible distance. In the face of the moss-grown cliffs are seen the products of old ocean's oozy bed, and the marks of millionary ages stand out in bold relief, speaking volumes to the reflective mind, in regard to the dispensations of God, and giving the lie to vain man, who supposes God to have made everything for him, when whole families of beings have lived and died long before his creation, and when he has not an eye to see nor a capacity to conceive of but a speck of God's vast universe.

The very pebble under his feet, which has been rounded by the rolling flood, carries his thoughts back along the lengthened vista of time into the unsounded depths of past eternity, whence with sad and solemn pace they may tread back along the me-

lancholy shores of time, beholding on every side, the remains of former and ruined worlds, in the frames of organic beings, which no longer exist on earth, and far beneath the mountains ponderous crush, whole forests of the ancient floras of unknown date are now being disinterred for the use of man. The very crag on which he sits, is of submarine origin, and around him are seen to sleep, in their rocky tombs, thousands of beings that once had a life and a residence allotted them on this earth, as well as himself, and after all the vain and sacrilegious boastings of man, he has no more assurance of the favor of God, our common creator, than they, for if there be a God, and a just God, justly will he act towards all his creatures. But the dying sun has sunk beneath the western peaks and left his hectic flush upon the fast fading face of nature, symbolizing the dying soul that sinks from this stage of action to its grave, but as our glorious sun has gone to shine on other worlds and to rise again in undying and exhaustless vigor, so are we assured that the confirmed and undying soul will rise again to shine in the realms of eternal bliss. The shades of night fall thick around, and a silence as solemn and intense as that of death itself now reigns. No sound is heard nor living creature seems to move, save the owl and the bat that flit through the gloomy void beneath. The eagle is upon his craggy throne and the noiseless vulture has glid by on easy wing to his caverned cliffs. The homebound bee has hummed his last lay, and the ground crickets low faint chirp is heard no more. The pall of death rests upon the faded scene, and nothing is heard or felt, save the pulsations of our own heart, every throb of which tells us that we are one beat near our destined end, and that soon, yes, very soon, this body must sink down to the dark abyss of eternal oblivion, and after being dissolved into its primitive atoms, will be thrown into the great laboratory or whirlpool of commingled elements, again to be parceled out by the plastic hand of nature, into new and unknown forms. And here it is, and now it is, that the upstart man, poor silly wretch, may have a crushing conscious-

ness of his own insignificance, and of the extreme pittance of his allotted existence here. Yes, here it is that the lessons of wisdom are to be learned, the illusions of life dispelled, and all things duly appreciated. But it is midnight, and nothing breaks the intense silence, save the doleful howl of the wolf, and the wild scream of the panther, commingled with the voice of the imprisoned waters that come up on the ebbing air, and seem to sound the sad knell of departed time. This is no scene of imagination but one of reality, which I have often experienced, and as often reflected as I now do. With subdued and chastened awe, I have seen the finger of God, and felt that fearful power which has lifted those Himalayan piles of awful sublimity from nether darkness to the light of day, and in triumph thrown them to the very skies.

But the sun of day, like the sun of our eternal redemption, has risen in resplendent glory, and awoke millions of minds that slept, as it were, in death, to their active vocations of the day. He has shot his luminous and life-giving rays into the darkest pits and wildest nooks of the forest, filling the air with ten thousand wild odors, and making it vocal with the thanks-giving notes of the feathered songsters, showing unmistaken proof of the kind dispensations of providence, and of God's watchful care over all his creatures—"suffering not a sparrow to fall to the ground without his notice." The early flower now opens its virgin bosom to the wooing zephyrs, and the whole face of nature is lit up with a joyous serenity and heavenly harmony, showing a government far above the vile and grovelling creeds, and the distracting and desolating domination of man.

From this observatory of nature, the pupil may be—

> Led through the rampart's time worn way,
> Mid ruin wide and old decay,

And down through caverns deep and dim arcades, by dark owlet's nooks and old wizard's haunts, to the verdant and cooling grot beneath, where the forest is dark with the undying

laurel, flowering shrubs, and floating umbrage that kisses the dimpling streams. Thence we might lead him—

To winding brooks and rivers free,
That lave their way by rock and tree,
Midst wavy hills and mountains blue,
Where changing scenes are ever new.

But after contrasting an object of nature with that of art, I will close this long preliminary.

When once hunting in a deep and secluded glen hard by, I suddenly turned a point of rocks, and there beheld a young girl, just budding into blushing womanhood. She had washed in the brook and was combing her hair, as I approached her, and though startled as much as a timid fawn of the wild forest, she did not fly before me, but stood under the arch of a moss grown rock, from the base of which burst out a pure and purling spring. Not having seen her father's cabin, which was hid by the dense foliage of the forest, I was as much surprised as herself, and whether the novelty of the scene heightened my imagination, in regard to her native charms matters not, as loving the works of God more than that of man, and nature more than art; on returning to camp, I recorded the following lines for the recreation of my companions, it being enjoined upon every member to relate at night, the adventures of the day.

There in nature's bower stood,
A pure unsullied maiden bud,
Whose modest blush and gentle mien,
Would well befit a seraph queen.
Her love lit eye and dimpled cheek,
Impressed with more than words can speak,
And to her beauty beaming face,
Was added perfect form and grace—
A model foot and agile limb,
A tapered arm and waist so trim,
With swelling breasts so full and fair,
With ruby lips and raven hair;
A breth of nectar and cheek all bloom,
Who, that's a man, would not be a groom.

For not in this case, as in what is called high and artistic

life, would the cheek become bedaubed by the stuffing of foul chemicals from artificial faces, nor would the olfactories be offended by the fetid eructations from mid-night suppers and soured wines, more intolerable than the fumes of the city sewer. No emetics are here necessary to cleanse the stomach of the dregs of luxury and rid the brain of sick head-aches; but the fountains flowing free, and the air with silicious purity, coming fresh from the fragrant pines and perennial forest; all is health and happiness. No loathsome exhalations or harmful damps, as upon our rich and loomy lands are here known, nor has the burgler's hand, the bloody sword, or the corrupting influences of ambition ever entered those sacred retreats and quiet abodes of innocence and simplicity. This is truly the unoffending and favored Eden of earth, and worthy of more regard that the accursed Eden of old, which has eternally damned the world of mankind, and had Milton, instead of stealing from Homer's wars of the Gods, distorting his imagination and slandering our peaceful God and his holy Angels in their disgraceful and doubtful fights with the poor old Devil, who will trouble no one either in heaven or on earth, that will stay at home and honestly attend to their own business, had have spent his talents in depicting these blest Edens, and truthful and natural scenes of real life, his book would have been greatly more worthy of virtuous consideration. But some great Church leader has called him the divine Milton, and all must follow, with as much good sense and independent thought as is exercised by sheep, when, if the leader jumps into a well, the whole flock follows. There can be nothing more insidiously corrupting to the youthful mind than those epic romances, that bring not only man in bloody struggle with man, but brings Gods by the ears, and makes a hellish Bedlam in the peaceful abodes of heaven, but such is the influence of human authority, that heaven and hell may be made convertible terms—white is black, and black white, and both one and the same, as vain-glorious man shall ordain. Wars amongst nations, fillibusterings, mobs, duels, and murders of

every damning dye, have their origin in the false inculcations from high authority of chivalrous deeds and of military glory; and the veriest laggard amongst the devotees of creed, has but to look back upon religious wars, crusades, and horrid persecutions, in which the Devil had his fill, and then to recollect the reign of Knight-errantry and the prowess of maddened folly, to know that what I affirm is true. More than half of the heart-rending scenes and frightful butcheries of the world, have arisen from the lawless maraudings and cold blooded murders of the inhuman Jews, as recorded in the Old Testament, since which time, every fanatic, particularly in the Catholic faith, feels that he has a sacred license to do the same.

These are the fruits of example, and as long as we remain idolatrous, and look to mortal man for things immortal, will we be prone to yield to the ambitious and selfish schemes of erring man.

With laws from God as light as day,
In darkness still we grope our way,
Involved in doubt by fool or knave,
The free born soul is made a slave,
And though to heaven often cries,
With low bent knee and down cast eyes,
No power it has to see the fraud,
That blinds it to the living God.

I quote the following few lines from Tennyson, as corresponding with my own, above written.

"Perplexed in faith, but poor in deeds,
At last he beat his music out:
There lives more faith in honest doubt
Believe me, than in half the creeds."

But we will return to the subject of these reflections, an object well worthy of the painter's pencil and of the poet's first regard. But then this Sylvan Goddess was not of the bottle-ended and fashionable form of the mother spider, nor of the bloated rotund of the green fly, but was a perfect model of God's own fancy, and with this taste of Deity, by the by, have

our modern fashionables fallen out, as they have, with his humble simplicity in religion and all other things, and formed fashions and written formulæs for themselves.

When parting with this lovely child of nature, whose eye beamed with a capacity ample for the highest human attainments, I handed her the following lines, hastely formed with my pencil.

> Farewell, lovely maid, I shall see thee no more,
> Till we meet on the banks of eternities' shore,
> And then we will think of the Rockcastle cave,
> And the spring where we met in the evergreen grove.

This was under the lofty cliffs and near the banks of the Rockcastle river, where all is dark with the thrift of vegetation, and where the "everlasting silence" of the rocks and hills have not been broken from the early dawn of creation, but by the voice of the huntsman's rifle, the horn, and the hound. In this Eden of God's own little innocent and unoffending Eve, nature reposed in her richest attire, and here, too, in the home of the wood nymphs and sylvan deities, did Flora come forth in her vernal robes, gemmed in the brightest hues and perfumed by ten thousand sweet odors, from her fair and blooming train. There was the grotto's cool and dripping arch, moss-grown and crowned with many a flower and flaunting woodbine. And there, too, was the gushing spring that flowed from beneath, forming a limpid rivulet, which glid sparingly on, till lost in the dense foliage of the overhanging and undying laurel, ivy and holy, sacred trees, dedicated in classic days to the god Apollo, and used as garlands to wreath the victor's brow. Yes, and then there was the voice of the cataract, that softly echoed through the imprisoned dell, the sweet chirp of birds, as they sported from bow to bow, through the leafy forest, the buzz of bees and the flutter of humming birds, as they sought the nectared flowers, which, added to the sighing pines that tuft the topling heights and yield their fragrance to the passing breeze, rendered this spot, to a soul who can enjoy the sacred scenes of

nature, lovely and charming beyond the power of language to express.

The reader will doutless excuse these rhymings and erotic wanderings, when I tell him that my motives are pure, and that, as I have a contempt for the dull, artistic, and mechanical rules of book-making, I have determined to boldly pursue my own free and independent thoughts, lead where they may, believing, as I do, that when the heart is right the head cannot be wrong. Besides, I think my course legitimate with the object and title of my book, and certainly greatly more pleasing and instructive, in the teachings of human nature in its varied phases, and illustrating the works of God in their endless forms, than the dry and common place details of our schools and books generally.

My resolve has been, neither to duck to the mandates of fashion, nor to worship the man who plays the fool, but to act with a firm and undeviating rectitude of moral purpose. I know that the cold, selfish and incensate heart, being corrupted by the fascinations of art, and immersed in the giddy whirls and amorous wiles of our nocturnal awakenings, cannot enjoy the calm and soft retreats of nature, and the life of artless simplicity and innocence.

Beginning with Adam, God's precepts have been spurned, and his original designs thwarted, by the traterous passions and arrogant pretentions of man, and it is by deserting the kind and simple laws of God and yielding to the dogmatisms of man that we become the victims of every wild delusion of fashion and fraud, and are led into scenes that vitiate the taste and corrupt the moral feelings, and prove, in the end, the mockery of all our hopes. For this dream of life will soon be over, when we shall lie down with our brother emmets in the dust, and care no more for this poor body, or its few fetid remains from the vermin's feast. From dust we came and unto dust we return, and as naked we came into the world, naked and without hoops, shall we appear at the judgment bar of God, there to account for the deeds done in the body, and where the chaff will be

separated from the grain, and burnt as stubble. If such separation could be made here, the poor would not perish for want of fire, as there would be fuel enough to relieve the afflictions of the whole human family.

Remember, vain-glorious Dives, that thou hadst thy good things in the other world, and Lazarus his evil things, and now that he has his reward in heaven, thou art tormented in hell. "Before God, all nations are as a drop of a bucket, and the inhabitants of the earth as grasshoppers, yea, they are as nothing and are counted to him less than nothing and vanity." "No flesh shall glory in his sight."

The resplendent and boundless empire of God in all its ineffable glory, may be unfolded to our raptured gaze, and the bigoted and narrow minded man of fashion and of formal creeds has no eye to see or soul to feel, while the inexhaustible riches of nature with the impress of the divine spirit may be displayed around us, in the glowing light of heaven, and as blind as the mole of nether darkness are the craven devotees to human dictation and to vulgar prejudice. In short, the recondite and unfathomable depths of nature are only revealed to minds of higher thoughts and nobler feelings, that look not to the grovelling machinations of man, but to the fixed, eternal, and immutable laws of the great Jehovah, for their lessons of wisdom.

More than two thousand years ago did Homer, Socrates, Plato, and Aristotle, with the powers of inspiration scan the arcane of nature, and leave to the world maxims, proverbs, and intellectual and moral codes of instruction which has never since been equalled. And the answer to this startling and omnious fact why, and how it is, that in the early history of man, and in a heathen land, the great intellects and brilliant lights of earth have been found, is plain. The Greeks did not take up all the early portion of their lives in constringing the brain and dwarfing the mind, by dead languages and dry details of petty and local things, which serve only to make a pedantic display in our daily fairs of fashionable life, where the beau-ideals with

the butterfly's fame, worth and duration, will always find the modern belles in chase. Yes, now it is and here it is, that a few ready dimes will gingle louder and shine brighter than many pounds of solid and unostentatious worth; and hence it is that men of modern ambition, seek an education of brilliant embellishment, to the neglect of those great and eternal principles, by which we live, move, and have our being, and a want of which knowledge leaves us in darkness and doubt, in regard to the nature of God, of ourselves, and of the laws that are to make us happy or miserable through time and eternity.

The Greeks, with minds far above such contemptible conventionalities, fluttered not with the gaudy and ephemeral wings of insects, but soared aloft on eagle's pinions, and breathed inspiration from the higher spheres. The pupil, in early life, with a mind free and unincumbered by party creeds, and untainted by the frauds of men, was put to the study of nature, and God's irrevocable laws, by which all things are governed. And, now, with these facts before us, it is an easy matter to see why Demosthenes, the prince of eloquence, and the other great masters in every department of life, whose date was centuries before the Christian era, should have been so superior to our men of the present date. When Shakespeare, another student of nature, said there was sermons in trees, books in running brooks, and good in every thing, expressed more than can be found in any whole volume of our modern text-books, where the astounding falsehoods and stupid accumulation of useless particulars, for ages past, are with great apparent learning and complicacy, arranged and doggedly drilled into the pupil's brains. Dead languages and special creeds, occupy almost the whole of the educational portion of our lives, which with the false and gratuitous assumptions, to suit the purposes of party, and the logical quidities and abstract subtilities based thereon, constitute the sum total of a modern college education, from which no moral improvement or practical good can ever be expected.

It is granted by Sir William Hamilton, the greatest critic of the age, that there has been no improvement in mental and moral science since the days of Plato and Aristotle; and Comte, in his "Positive Philosophy," affirms that no one proposition in mind, morals or religion, has been agreed upon by writers, from that day to this, and it is as certain as that no number of falsehoods can make a truth, that no improvement ever will be made, till we abandon the ever vacillating machinations of man and look to the eternal and immutable laws of nature as our guide. If the reader will look back into the history of man, he will find that men existed five hundred years before Christ, whose mighty minds still govern three-fourths of the human family, and if from this he cannot draw lessons of practical worth, he had better cease to read.

Confucius, Pythagoras and Zoroaster, were amongst the illustrious sages of that age, whose profound wisdom, and human and disinterested sincerity has given them a name that will last through eternal ages. Those consummate thinkers spoke not in dead languages, or unmeaning types of non entities, but in the universal language of the heart; and taught those primal and august verities of the living God, that lifts the soul far above the petty gossip and party struggles of this warring world. Such ultra mundane wisdom was not obtained from the institutions of man, but from the divine spirit which is everywhere seen impressed upon the works of nature, and there are none of the illustrious ancients who did not seek inspiration from that quarter. Confucius retired to the silent and meditative forests and fields—Pythagoras, it is said, became inspired in the cave of the Cretan Jupiter, while Zoroaster obtained divine wisdom by twenty years solemn meditation amidst the awful and inaccessible solitudes of Elbrooze. Demosthenes did not gain his irresistible powers of eloquence from dry and mechanical pedagogues, but somewhat like Patrick Henry, whose soul was enlarged and elevated by the natural scenes in fishing and hunting, for he had no other training till he came forth like a blazing

comet, but he trained himself to the voice of nature and the bursting billows upon the solitary sea-shore. It is well known that all the Grecian philosophers, those mighty men of imperishable fame, taught in the open fields; and Christ himself, resourceable as he was, often fled from the face of man to forests, caves, and mountains, and, indeed, the bosom of nature has been the sacred retreat, not only for the Jews, but for persecuted Christians in all ages.

Every intelligent reader ought to know, without the recital of those cases, that there is but one object of adoration, and but one guide to truth; and I only bring them up here so show their contrast with the grovelling and slavish disciples of creeds, who succumb to the arbitrary rule of man, and to justify myself in introducing my readers to the simple and kindly instructive scenes of nature. And now, as I have proposed to give the full history of man, it becomes my duty to seek him in his every condition of life, and I am well assured, from long observation, that the larger portion of the misery we suffer, is from the disappointments of an undue ambition, and that there is more true happiness in the humble cabin than in the stately palace. Such is the reckless and criminal extravagance in the fashions of our day, that forty-nine out of fifty are unable to sustain the style that exists around them, and forty-nine out of fifty consequently become unhappiness. Nor is this vanity confined to life, but it is glaringly seen in the vainglorious paraphernalia of death itself, by which countless millions go annually to the grave, which with the smiling approbation of God might be made to sustain the suffering widow and orphan, for God must look upon those glaring marks of selfishness and vanity, with marked disapprobation. I say glaring marks of selfishness and vanity, for would the body of a Lazarus, or other poor being be thus costly decorated. And more than this, a fashionable interment cannot take place, but by aid of the printer, and there is just as much pride and formality in a burial ticket as in a ball ticket, and if the invited party be small, our vanity

and family pride suffers; and hence the habit now in cities of hiring a train of fine hacks and mourners, in order to make a vainglorious display of great popularity and grief. Coffin makers, hackmen and priests, all know how to take advantage of this most rebellious christian custom. In catholic countries, there are four marked grades of burial distinction, the honors conferred being according to the amount of money paid. I have witnessed these ceremonies, with sad and melancholy reflections upon the demented and incurable character of man. For the lowest order, the coffin is set mortifyingly flat upon the floor of the church, the cheap and common candles burn dully, there is a pittance of holy sprinklings, and the chantings are short, surely and sluggishly dull. From this lowest state of degredation, the corpse may be raised, by proper means, to the higher spheres of honor and of popular admiration, where the rich robes glitter in the tall and brilliant lights, and where, instead of a dull old pater and his little white-aproned urchins, adult forms in rich array are seen to bow in solemn majesty, and the divine display of holy orders, is looked upon with awe and adoration by the multitudes, who are governed more by sights and sounds than by common sense, and who have more confidence in the tricks of men, than in the voice of God. But be it so, for so it is in the history of man, who sees the abhorrent and startling deformities of others, yet cannot see his own defects. These are ungodly fashions of the day, that not only follow men to their grave, but pursues them through its dark portals and down to the fiery pits of perdition, and now, were we to serve our God instead of men, we should save the millions that decorate our bodies for the flames, and also the millions that it takes again to pray them out; which, if applied to purposes of charity, we should not only be Christians in name but Christians in practice, much to the relief of our suffering fellow mortals, and as I have said, to the smiling approbation of our Creator. If every man who dies, would take from his burial expenses, one hundred dollars, as I have done, and leave

it in his will to some orphan asylum, O what great good might we do, both in living and in dying. We should become the great physicians of souls as well as bodies, and we should moreover, rid the country, without the force and cost of law, of its lawless bands of vagabonds and cut-throats, who have been forced into the world, by the neglected and corrupt state of society, and being despised, because of their unavoidable misfortunes, and cast out from society, have become despondent and desperate in their feelings: by a law as fatal in the government of mind, as those in matter, which causes sparks to rise and water to descend.

If we will reflect for a moment upon the endless outlets of life—upon those who are eaten by their fellow-beings, devoured by wild beasts, preyed upon by worms, consumed by fire, or buried in the deep caves of the bottomless and boundless ocean, we will feel more inclined to yield to Jehovah's fixed and fatal laws of mortality, and better satisfied to send our friends to the bar of God, divested of every mark of rebellious vanity. Be assured, my reader, that neither wealth nor fame, no, nor the pride of heraldry, nor the pomp of power, can avail anything in the decisions of our eternal destiny, which is fixed, not upon the pretensions of man, or the decorations of body, but upon the deeds done in the body. The remains of the poor savage, the simple child of nature, which cannot be attended by the rich plumed hearse and the sable train of our boasted style, will sleep as calmly and as safely in the hands of its God, under the rude log pen, where the serpent may coil, the fox make his lair, and wild beasts prowl around, as beneath the monumental piles of marble, or in whitened sepulchers upon the confines of the busy mart ; yes, sooner would I here sink softly into the arms of nature, amidst those voiceless wilds and slumberous solitudes, than to attempt to rest amidst the sweating toil and ceaseless din of the smoky cities. Give me, as more natural and in better accordance with our aptitudes, the green fields and purling and warbling woodlands and the refreshing air of

heaven, as more pleasing in life and sacred in death, than the marble piles and paltry efforts of man, all of which are doomed to perish, while nature (the laws of God) must endure in freshness and in pristine purity and power through the endless ages of eternity. The black banners of death were unfurled in the garden of Eden, and his pall has enshrouded the earth in sadness, in sorrow and in mourning ever since. Man and all the works of man must perish, and to know this, is the first lesson in the book of wisdom. Where is proud Babylon with its massive walls, hanging gardens, and men of mighty fame? Where Niniveh, Belbec, Tyre and Sidon, and where Palmyra, Rome and other more modern cities? They have been swept, as it were, with the besom of destruction, while nation has succeeded to nation, like waves of the troubled ocean. Cities are now being disinterred upon every portion of our globe, where man has once existed and his arts been exerted; but alas, alas, they are gone forever, and shall we not inquire why and how, and shall we not draw lessons of practical wisdom and moral worth from them?

The very principle in man's character that I have been above combating even to the very grave, has proven the mockery of all man's hopes. No sooner does God bless us with fortune, with fame, and prosperity, than we ungratefully abuse his gifts. We at once become puffed up with our self-importance and with vain conceits, and forgetting not only the donor of such blessings and the author of our existence, but the object for which they were given—the relief from misery and want, and the happiness of all God's children. A tyrannical usurpation appears to be the universal result of prosperity, and as universally does oppression beget rebellion, rebellion anarchy, and anarchy distruction. We no longer look to the great God of the universe, as our common father, but become idolatrous, setting up gods for ourselves, even men and money, which become, in the end, the bane of our happiness, the opprobrium of man and the eternal destruction of his immortal soul. Pampering our appe-

tites, we lavish upon our stomach every luxury of life, and upon our poor dying body, all that its debilitated and degenerated form will bear. We look no longer to the God of nature, but the God of art for all we want—the fashions of the day and the admiration of the world. Look at the chivalry, the fortune, and the fame of Greece, of Rome, and of Spain, and where are they now. The fragments that have not been scattered amongst the barbarians of the world are too insignificant to be classed amongst the civilized nations, and marvel not, for soon will all other nations of earth take their turn to the bottom of the wheel. Reflect for a moment upon our own happy government, and how many honorable men are to be found amongst the honorable members of Congress? No honorable man will falsify or corrupt the community, and yet will politicians be all things to all men, corrupt the masses by offering the temptation of dissipation, and purchase votes at the expense of their constituents souls. Where is there a man in Congress who would give twenty thousand dollars to elevate the whole community to a high standard of moral perfection, and yet there are many who have paid that sum to elevate themselves to a temporary, and I think, degraded position. It is notorious that no moral man can now ride the triumphant car of State, or enjoy the favor of the people, and hence it is that availability, and not moral worth, has become the watch-word and the governing point amongst political parties; and what is most grievously true is, that the greater the rascal the better the prospect. It is no longer as it was in the early reign of our glorious Republic, when we stood shoulder to shoulder as one united family, and faught the enemies of human liberty; but now our family is divided, and the greatest enemies to the peace and happiness of society are found in our own camp. The struggle is no longer against the common enemy, but against each other for the spoils—an eternal and disgraceful turmoil amongst the ins and outs for office, wholly regardless of the good of society and of the perpetuity of our happy Union. What, I ask, is to be expected of a nation, when the most un-

scrupulous scoundrels and smartest trickers are esteemed as the smartest men of that nation? Such a mass of corruption and load of sin requires no curse of God for its destruction, as from its own organization and internal cancer it must fall to pieces. All history shows, that whenever the sacred principles of truth, honesty and justice, are sacrificed to sensual gratifications and sordid interests, that that nation is crushed under its own weight of crime, and it cannot be expected that God will subvert his just and universal laws to save us from a greater load of sin, than sunk the den of Sodom. The curse of nations has ever been based upon the one universal trait of the human mind—the admiration of great achievements, it matters not by what cruelties or frauds obtained.

I but recently read a particular account of Catherine of Russia, most unjustly called, even by Christian writers, Catherine the Great, when by the feelings of humanity and the decisions of morality she should have been condemned as a cruel monster in human shape, and held up to all future ages in terms of wrathful detestation. But such is unfortunately the taint and tendency of man to idolatry and human authority, that Catherine's cold blooded butchery of her husband, and her drunken debaucheries with her murderous paramours, have been suppressed, and she heralded to the world, in the face of God's holy and heavenly decrees, as the greatest of women.

This case I give not as rare, for such cases are of daily occurence amongst the rulers of men, but to show the principle that has been the downfall of all nations, and which is at this time sapping the foundations of our own government. Men, because of high station, and called statesmen, and rulers of the people, may indulge with impunity in dirty deeds and shameless artifices, which would put a man of humble station in the stocks. We associate purity with power, and hence the doctrine that the king can do no wrong, and that preachers, because their name claims a holy association, must themselves be holy; and by the by, I but recently witnessed a trial where

it was proven that a clergyman aimed to seduce a sister upon this very principle, by assuring her that two pure Christians coming together, could no more stain or tarnish each other, than two purely white handkerchiefs, rubbed against each other, could do. This sister, though young, was not quite so slavishly confiding in the clergy as most of members are, or the argument would have been irresistible. We Protestants, and particularly our clergy, pronounce the Catholics a priest-ridden set, when, in honest truth, I know no difference, for we are all preacher-ridden ; and particularly our sisters who, being kind-hearted and submissive to human authority, are too prone to look to man instead of God for their enjoyments in religion.

Military glory, (that is the butchery of our fellow-mortals) lordly magnificence and imperial power, has by all nations and through all ages been adored, to the neglect of their creator and his laws, from the ignorance of which they are ultimately destroyed, and I have only to refer the reader to the ancient cities above named, greatly more magnificent than any now on earth, and to emperors who conquered the world and wept, because there were no others to add to their military glory and exaltation of power, for the fact. They are known no more, but by their fragments that have been torn to atoms and scattered over the earth. And oh, where is that power, and what was that power, which reared those mighty monuments of folly, the pyramids of Egypt. They have, like the builders of Babel, passed from time to eternity, to be known no more for ever. And shall we hope, in our vain-glorious folly, for any thing better? Our village has been turned upside-down for the last week by concerts, fairs, and other means of scraping, together monumental funds, and in the last hour I have been called upon by two different agents ; one for means to rear up a fine new edifice for the education of young ladies of the better classes, where not only foreign languages were to be taught, but logic, rhetoric, belles lettres, and many other things of the pedagogue's art and elegance, to the astonish-

ment of the ignorant and old fashioned folks whose daughters are thus prepared for the intrigues of fops, whose education has been of the same high order of embellishments. Not a word is said in the long catalogue of stultifying studies, in regard to the instructions of the heart, the manner of rearing a family, or the means of providing for them, but the whole course is to pamper the vanities of mind, already destructively too great, which fact I have, throughout this work, strove to show, by bringing up before the reader its melancholy history, throughout all ages. The other, a grave old clergyman, who doubtless acted conscientiously in accordance with the ambitious style of the times, asked for aid to pull down one of the largest and best arranged old colleges of the West, to build upon its ruins, as he said, a more modern and stylish house, "for such," said he, "is the taste of the times, that our sons are getting ashamed of its old-fashioned looks, and I am sure that our sons have just as good a right to a fine college, as other men's sons, and it is our duty to furnish it to them."

Now, these are not gratuitous assumptions and abstract teachings of human nature, such as you find in the books, but they are actual occurences of every-day-life, and though they may appear to the thoughtless as little matters, they are like little straws, showing the direction of the winds or sparks that might explode the world, if made of powder as the human passions are. One month's training of the youthful and tender heart to kind feeling, sincerity, and all the refining and enobling qualities of soul, such as may be had under the guidance of kind and gentle nature, is worth more here and hereafter, than years of vain and pedantic instruction in fine colleges, for just as far as God is above man, is nature, his works, above the works and arts of man.

Luther's whole merit in the reformation, he brought about, was in his exposure of the clergy's pretensions to mystic learning, and the people's slavish submission to their wily craft and sensual criminality, and for a time he turned the attention of

the Christian world from the adoration of man to that of their God, and to the reading of his simple word and judging for themselves; but alas, how soon did they again crouch to human authority and relapse, as before, into man-idolatry. These undeniable facts must convince every observing man, that, except a Luther arises from time to time, that the influence of man will become greater than that of God, and the soul of religion be lost, as it was in past ages. The condition of things above spoken of, becoming a grievance to the pious observers of the church, there arose a John Wesley whose sincerity of soul, pious fervor and resolve of purpose, enabled him to brave the scowling contempt that was cast upon him and his humble followers, by the high, the learned, and the fashionable dignitaries of the church of Christ. Wesley preached with the power of sincerity and truth, against the fashions, follies and cold formalities of the day, and against the hollow-hearted and criminal expenditures of God's blessings, which are given for the good of our suffering fellow-mortals, and not to pamper our vain and sensual gratifications. This second Luther, from his great piety and zealous exertions, did much in lowering the pomp and worldly pride of the Christian church, but how soon, I ask the intelligent reader, was it, till sordid interest and sensual gratification placed the church again under a formal and fashionable hierarchy. The Methodists are now as fashionable and vain-glorious a people, as any within the pale of the Christian profession, as far as their wealth and ability will enable them to be, the Devil having again got the upper hand of all the Luthers, big and little. Next there appeared, in our own country, an Alexander Campbell, whose Millennial Harbinger was thrift with invectives against theological and pretended learning, in the simple precepts and teachings of Christ, and above all, of milking the goats to death. He contended that without artistic learning and arbitrary license from men, every man was licensed, by God himself, to preach the Gospel, and do good to

his fellow-men; and accordingly they did so, till by large accessions they waxed strong and became vain of their power. And now, though opposed to theological artifice and juggling, as they call it, they found that they could not stand up against the polemic sophistry and subtilties of the scholastic pugilists; and, consequently, became ashamed, not of their pure designs and humble piety, but of their want of learning and of their old fashioned churches. And now it was that the Devil stepped in, as usual, and excited their worldly pride and ambition, by saying to them, that they had just as good a right to be fools as the more fashionable congregations, and the result has been that they milk the goats closer, and contribute more money, for the training of their leaders in the gratification of their sectarian ambition, than any class of professors in the United States.

That these are items in the history of man, cannot be denied, and if the pious and humble Christian will ask himself, why it is so, he can find no answer than that Satan is still in pursuit of the children of God, and by creeds, competitions, ambitions, and enmities he divides the flock and cuts them off by detachments. I know that long training in logical and abstract subtilities, will give to the theologian polemic and persuasive powers, but what of it, as there is no religion in it, as the Devil himself exercises more efficient and persuasive powers than all the Divines on earth put together, for he certainly, according to the pulpit declarations of the day, bears off at least ninety-nine in the hundred of the human family. The only way to meet the eloquence of Satan, is to buckle on the simple armor of truth and justice, and thus resist his powers of persuasion, as Christ did upon the mount. My object throughout this work being to teach man his nature, and to point out to him that proneness in his character to superstition and idolatry, which has degraded man below the dignity and high destiny of his immortal soul, and to convince the clergy of the necessity of humility,

brotherly love, sincerity, truth and justice, with the hope they may appreciate my labors and profit therefrom, I close these Essays.

And now, may our kind and Heavenly Father, who made us and knows our weakness, aid, guide and protect us through life and save us in death.

DEATH.

Thought after thought, having already, added greatly to my intended limits, I should say nothing more, but my programme being, man from his cradle to his grave, the reader may expect to hear something of his descent to his fated and final resting place, beyond which we cannot go, for all is hid in darkness and in doubt. I shall say but little more than to warn the reader that death is certain and the time uncertain, and that he should, consequently, always be prepared to meet the event. We are born with the seeds of destruction within us, and we live through life under the irrevocable and crushing mandates of death, every birth adding one to the dead, so that at any one period of time, the past dead is incalculably beyond the present living. Every annual revolution of the earth, at this note of time, sends thirty-three millions of our race to their grave, thus vastly enlarging the bounds of mortality.

There is a dread of bodily death greatly beyond the reality of death, our morbid imaginations making it dreadful. If we can believe the recorded statements of Doctor Adam Clark, and many other men of note and truth, the feelings of drowning are delightful and transporting beyond the power of language to express. In hanging there is not the slightest pain, the rope instantly checking the blood in the superficial vessels, in returning the blood from the brain, and the deep seated arteries still throwing it in, the man dies of apoplexy and without a pain, as struggling, or muscular action, is no proof of pain, in epileptic, hysterical and other violent fits, the patients, on recovering, laugh and talk, and tell you they were not conscious of any suffering whatever, and such we know to be the happy

aptitude of our organic laws, that we, in old age, and in all protracted diseases, as in cases of fever, for instance, we outlive those sensibilities, which wastes away imperceptibly, as does a candle or a fire from exhausted fuel. But be all this as it may, we know that the busy fit of life, with its hopes and fears, its doubts, its cares, and its bright illusions and blasted hopes will soon be over, and that death will come in some shape or other. At best, the joyous scenes of our early life pass our fading memories as an idle dream, and all earthly objects quickly pall upon our senses. Man is but a bubble upon the stream of time, a fading shadow, a flitting sun-beam. This earth is not his home, and in his rapid march to eternity, he hangs but for a moment upon the dials point, and then vanishes for ever. We soon find ourselves ebbing out from the shores of time and launching into the boundless and fathomless ocean of futurity. The man who was young but yesterday, is old to-day, and being deserted by the gay of an hour, who feel no farther interest in him, he may now sit down, and feeling and hearing his own muffled heart faintly and slowly beating his funeral march to the grave, meditate upon his prospects for the future. The ten thousand objects of his youthful emotions, and the tender ties of kindred and friends, that time has twined around him, are at once to be for ever severed. New and untried worlds are now to be entered, and a final adieu bid to this world and all that's in it. If a good man, however, he goes with an inextinguishable life to the great Father and to Christ who died for him, whose eternal years and ceaseless joys shall be his everlasting inheritence. The Christian dies but to be born to immortal youth and unfading felicity, weighed against which, this world, with all its wealth and honors, is lighter than a feather. The Christian need not fear death, when his faith lights up the dark chambers of the grave and guilds the empire of death itself, and when he can, with transporting joys, cry out with the sainted Paul, "O death where is thy sting, O grave thy victories." Death with the Christian is but a welcome messenger from the courts of heaven,

to bear him up midst the shouts of angels to be crowned with a crown of glory, and to be set down with his loving Saviour, who died for him and who holds him as dear as his own blood. O now, how happy in those blessed abodes, where there are no broken and bleeding hearts, whose foes cannot oppress him, and friends will not desert him, and where sickness, and sorrow, and parting, will be known no more, for ever and for ever.

These are the revealed promises and the rational rewards of a true Christian; but when the false Christian dies with a conscious guilt in his breast, instead of ascending to heaven, midst the shout of angels, he has no hope but to be consigned to hell, midst dread tormentors and the howl of devils. The poor pantheist and atheist can have no hope but to sink down, down to the dark and fathomless abyss of eternal oblivion, a thought more repulsive than the active torments of hell itself.

But here lies the remains of a poor fellow mortal, whose soul has been summoned to the bar of God, to account for the deeds done in the body. These lips may have spoken soft words of brotherly love, and of sweet comfort to the afflicted, or they may have been defiled by falsehood, envy and malice. These hands may have worked in the cause of virtue and of humanity, or they may have engaged in deeds of damning dye; and these feet may have led to the house of mourning to minister to the wants of the widow and the orphan, or they may have led to dens of iniquity and to scenes of sensual pollution. This body may have been that of an adored statesman, but it is all the same, for fate has put its seal upon him. Those eyes that may have beamed with intelligence, with love and with patriotism, are now forever dimmed.—These lips that may have spoken words of eloquence, which turned all eyes to the speaker and controlled the nations will, are now but lifeless clay: and this body, this walking miracle, that once moved with stately pride and conscious power, through our senate chambers, is now loathsome, gangrene, and doomed with the beast—to the revel of worms and to the vermin's feast. O, what mute elo-

quence is here—A sadly, deep and solemn scene—A book, yes, a book, a book, filled with lessons of wisdom, a book, worth all the books on earth to the meditative soul.

Robed in white, he soundly sleeps,
Cold in death, his silence keeps,
His features shrunk and purpled o'er,
His smiles have fled for evermore.
His eyes are closed and leaded tight,
His yaws fast shut with napkin white,
His hands are crossed, his work in done,
His feet are tied, his race is run.
And now to the coffin his body is borne,
And next to the grave where his friends sadly mourn,
And gaze on the pit so dark and cold,
The grave's now closed and the tale is told.

APPENDIX.

I had thought that when I pursued man through all his dark and winding avenues of life and down to the silent grave, to have finished my task and done my duty; but it now strikes me, that I may write a short chapter more, with great advantage to the living.

I have abundantly shown, throughout my essays, that six thousand years of experience proves that no amount of theological learning, nor ponderous and puritanial sanctimony, can ever advance the cause of morality or add anything to the happiness of man. The party religions, manufactured in our theological schools, and vended at high rates in our holy marts, to the demented masses, are but relics of the dark ages, filled up with high sounding variations to suit the guzzling gullibility of mankind for mystic things, who have found it easier to purchase religion ready made, than to obtain it by a long life of honesty. And in truth, it is a well ascertained fact, in those latter days of paradeful extravagance, that it will beggar any man to entertain a clear conscience against the ambition for sordid gain and wordly honors. Hence, it is, that we cover our consciences with a dark robed priest, or a cloak of hypocrisy, just as we soothe our cankered ulcers by a court-plaster. Some professors, by way of speculation, purchase from their holy fathers an indulgence, and make one hundred per cent worldly gain by the operation, while others, by way of honest trade, subscribe to a party religion, and thereby not only obtain the influence and aid of his club, but can be allowed to overreach his neighbor in a trade and chickle over it. His tythes may be thus paid and he become a thrifty member and shining ornament to his

creed party; while the man who has a heart of universal love and is consequently too honest to subscribe to any of the warring creeds of men, is left without support, save that of a clear conscience and the smiling approbation of his God. Men may cast him out, and dogs may lick his sores, not being plastered over by creeds, but the God of might and mercy will receive him into a house, "not made by hand, eternal in the heavens." I wish to draw a graphic distinction here, which would to heaven, could be heralded by Gabriel's trumpet throughout the abodes of human habitation—It is simply and sacredly this:—That the man who has the heavenly sunshine of universal sympathy, love, kindness, humility, and forgiveness, is a good man, without the aid of creeds and church rituals; while the man whose malevolent soul is bloated with creeds and church formulæs till he becomes satanic enough to broil his fellow man for an honest difference of opinion, as John Calvin did Michael Servetus, is a bad man.

These are facts I aim to show the reader, and to convince him that creeds and sectarian hatreds have been the bloody daggers and revolvers of the church of Christ, to the cold blooded murder of millions upon millions of the distracted and fanatical parties. And though revolting to the sensibilities of a kind hearted and true Christian, we are yet forced to buckle on those deadly weapons, as outward signs of religion, the religion of our lowly, meek and lovely Jesus, whose tolerant and forgiving spirit, never persecuted or maltreated a living creature, and who felt for all mankind as common brothers, to be drawn by the cords of love, through kind treatment and pure examples. Christ's sweet and child-like manner of winning souls, however, is known no more by his ministers, who

> "Preach a monster of such hideous mien,
> That, to be hated, needs but to be seen."

God is not preached up as a father of kindly and forgiving heart, and as of equal, immutable and eternal justice, but as a

fearfully, jealous, partial, and cruel God, who has created a Devil and given him a hell to put us in. That from Adams sin down to Christ the whole of Gods children went to hell in mass, and that since that time near thirty three millions go annually. That he has interwoven sin and temptations into our very constitutions and given the Devil stratagems ample for our destruction.

They say that

All God's works have gone a drift,
And added much to Satans thrift,
Whose kingdoms large and growing fast,
And must the world absorb at last.
As in Adam's fall we sinned all,
All God has sent to hell,
Till time has added numbers great,
So great no man can tell,
Hells rooms, O Lord, are jammed they say,
Not one to let or rent,
Whilst thou like churl art all alone,
With kingdom blank, not worth a cent.
Such things they teach of thee, O Lord,
And faith do many think,
That thou dost wink at Satan's craft,
And aid the dirty slink.
The hen protects both night and day,
With mother's tender care,
Her little brood from owls and hawks,
And other beasts of pray.
Then can it be that thou, O Lord,
Will yield to Satan's claims,
When he ne'er hatched a chick himself,
Nor fledged it for the flames.

The reader must excuse me in these ludicrous doggerels, for as contrary as I feel them to be from my deep, solemn and sincere habits of meditation, they come forcibly to my mind, as the legitimate results of the doctrines of the day. The awful solemnity of the subject and my earnest intensity of feeling, would not allow me to say any thing that did not flow from the bottom of my soul, the fountain of universal love and ardent desire for the happiness of every creature on earth. Oh, what a happy thing it is in this world, to be a bigot and a strict

sectarian with a heart of stone. It must be a consolation which I have never felt, to think that God is partial, and that we are special favorites of heaven, and that God has lived and labored for us alone, to the neglect of all others. My heart, on the contrary, is of flesh, and has become a wreck from its frequent meltings and palpitations for the woes and wants of others. Would to God that all party religion and all party and individual strife for property were done away, so that there would be no dogmatic cruelties and persecutions for our lowly and humble Jesus' sake, that we might have one God, one faith and one church, forming a perfect brotherhood and a paradise, on this, God's goodly earth ; that we could have a community of property, and all think and work to one interest, and for the mutual happiness of each other ; that war, murder, law-suits, forgeries, perjuries and thefts might be done away. If such be our nature that this cannot be done, may we not, o God, rid the Bible of its stumbling blocks to a true knowledge of thee and vital religion! That thou hast revealed a religion to man in mysteries not to be understood, in order to divide thy flock and lead them astray ; that thou doest wink at the wickedness of men and harden their hearts, that the Devil may get them, cannot be true. These words and thoughts, and many more such, are to be found in the Bible, and are not from thee, o God, but from men of bad hearts and of a selfish and false religion. I have a hatred, my heavenly father, for such things, so inconsistent with thy great and glorious character, as to drive thy children from thee. When a youth, I was surrounded with a puritanical influence that made me afraid to laugh, as it was read to me from Scripture, " Woe be unto them that laugh, for they shall weep," or words to that effect. Many other passages were quoted from time to time, to crush my youthful heart and blight the budding soul of life. My soul felt big with gratitude and desire to enjoy the blessings thou hast so bountifully spread around us. But alas, alas, it is with sad and melancholy regret, I say that feared thee, my

good father, but could not love thee, the Devil being represented to my tender and credulous heart, as more social and indulgent in innocent sports than thyself. More mature reflection, my father, convinced me, that as we did not make ourselves, that thou didst make us, and fill us with those divine instincts said to be prohibited by Scripture. Then it was, O God, that I, for the first, that I had confidence in thee, drew near thee, and had pleasure in thy presence. The ten thousand times that I have since communed alone with thee in the silent forest, and amidst thy glorious works, have convinced me of thy greatness and thy goodness, O almighty God, the maker of heaven and earth.

And now let me say to parents who wish to enlarge and elevate the souls of their children to love for God and a knowledge of his wondrous works, to take them out of the schools of artistic and technical nonsense into the open forests, and show them the glowing heavens above and the green earth beneath. Convince them that God blooms in every flower and grows in every blade of grass, and that we breathe incense from every sweet zephyr that wafts around us. That all nature is instinct with divinity, and cries aloud against the slanders promulgated by men against the God of nature.

We need not the spectacles of musty books to read God's natural revelation, for the book is open before us that every man, who is not prejudiced by a false education, may see and read the sacred truth for himself. If he goes forward with the bigots nut-shell soul and clipped wings, he might as well remain in his dirty cage, for he cannot soar with the eagles expanded pinions from height to height, through mid-heavens pure and untainted air, and look with an eye of gratitude and adoration at the enchanting scenes around him. The worthy President of Centre College, to whom I have taken the liberty of dedicating my essays, is a noble specimen of one of nature's (God's) brightest ornaments; for though he belongs to a church of creeds, his soul is so elevated and expanded by

science, that he clearly sees the adorable attributes of the great and eternal Jehovah of the universe, and worships him in spirit and in truth, unswayed by party prejudice and by human authority. And here I will take occasion to remark, that though I have spoken of the clergy in many places, as being the authors of creeds and the dividers of the church of Christ, that I have a great regard for them; and farther, that where I spoke of the clergy harmonizing for ever in a common cause of filling the pews and increasing the tythes, that I did not impute to them any sordid or improper motive, in the spirit that moved them to throw aside their prejudices for the time. No, no, it is far from me and the kindly and benevolent feelings I aim to sustain, to doubt the hearts or cast odium upon any.

O king of kings, and Lord of Lords,
The father of all that be,
With humble heart and love sincere
We come, we come to thee.
Thy children, Lord, through earth's vast bounds
Of high and low degree
Will, when death shall let them go,
All come, yes, come to thee.

When fortune, friends and blasted hopes
With all on earth shall flee,
We'll come with hopes renewed, O Lord,
We'll come, yes, come to thee.
And when the sun and moon shall fade,
And time no longer be,
We'll dwell in immortal youth, O Lord,
Yes, dwell, forever dwell with thee.

I MUST ask of the unthinking and idolatrous portion of the community, to excuse me for my firm and unflinching belief in the *unity, eternity, the omnipotence, the omniscience, the omnipresence, the wisdom and the goodness of God; as seen in the creation and harmonious government of his mighty works;* and, consequently, for my *unavoidable* disbelief of, and mortal hatred to every thing that discredits, dishonors and defaces the virgin purity of our Christian records. Were I to hear a voice, professing to be from God himself, declaring that *harlots, liars, rogues, adulterers and murderers, were favorites of heaven and persons after God's own heart,* I would discredit my own senses, rather than believe that the great Jehovah of the universe could thus violate his own uncreated, underived, inherent, irreversible, immutable and eternal attributes.

The Bible, as Sir Isaac Newton and many other great and good men have said, has been "more tampered with than any other book that has ever been handed down to prosterity!" I am not the first, then, to affirm this fact, nor have I been the first amongst the millions who have been led astray by those odious stumbling blocks that obstruct the way to religion. The many things so glaringly and shockingly incompatible with the character of a wise and just God, gave me years of inquietude and unhappy reflection, and hence it is, that I do from the bottom of my heart, most solemnly and religiously protest against them, as calculated to produce open sceptics out of the Church, and doubting and unhappy members in it. I could never have found my God, after having subscribed to slanders recorded by man against him, and it was only by the glorious perfections of Christ, and the purity and simplicity of his teachings in the New Testament that I was saved from rejecting the whole system as an impostor, for the incongruous and abhorrent boluses prescribed by the priesthood, and crammed down my credulous throat, had poisoned both my soul and body, near to their eternal death.

Let us here read what the Rev. William Paley, in his "Evidences of Christianity," says upon this subject:

"Undoubtedly, our Saviour assumes the divine origin of the Mosaic institution: and, independently of his authority, I conceive it to be very difficult to assign any other cause for the commencement or existence of that institution; especially for the singular circumstance of the Jews' adhering to the unity, when every other people slid into polytheism; for their being men in religion, children in every thing else; behind other nations in the arts of peace and war, superior to the most improved in their sentiments and doctrines relating to the Deity. Undoubtedly, also, our Saviour recognizes the prophetic character of many of their ancient writers. So far, therefore, we are bound as Christians to go. But to make Christianity answerable with its life, for the circumstantial truth of each separate passage of the Old Testament, the genuiness of every book, the information, fidelity, and judgment, of every writer in it, is to bring, I will not say great, but unnecessary difficulties, into the whole system. These books were universally read and received by the Jews of our Saviour's time. He and his Apostles, in common with all other Jews, referred to them, alluded to them, used them. Yet, except where he expressly ascribes a divine authority to particular predictions, I do not know that we can strictly draw any conclusion from the books being so used and applied, beside the proof, which it unquestionably is, of their notoriety, and reception at that time. In this view, our Scriptures afford a valuable testimony to those of the Jews. But the nature of this testimony ought to be understood. It is surely very different from, what it is sometimes represented to be, a specific ratification of each particular fact, and opinion, and not only of each particular fact, but of the motives assigned for every action, together with the judgment of praise or dispraise bestowed upon them. Saint James, in his Epistle, says, 'Ye have heard of the patience of Job, and have seen the end of the Lord.' Notwithstanding this text, the reality of Job's history,

and even the existence of such a person, has been always deemed a fair subject of inquiry and discussion amongst Christian Divines. Saint James's authority is considered as good evidence of the existence of the book of Job at that time, and of its reception by the Jews; and of nothing more. Saint Paul, in his second Epistle to Timothy, has this similitude: 'Now as Jannes and Jambres withstood Moses, so do these also resist the truth.' These names are not found in the Old Testament. And it is uncertain, whether Saint Paul took them from some apocryphal writing then extant, or from tradition. But no one ever imagined that Saint Paul is here asserting the authority of the writing, if it was a written account which he quoted, or making himself answerable for the authenticity of the tradition; much less, that he so involves himself with either of these questions, as that the credit of his own history and mission should depend upon the fact, whether Jannes and Jambres withstood Moses, or not. For what reason a more rigorous interpretation should be put upon other references it is difficult to know. I do not mean that other passages of the Jewish history stand upon no better evidence than the history of Job, or of Jannes and Jambres (I think much otherwise); but I mean, that a reference in the New Testament, to a passage in the Old does not so fix its authority, as to exclude all inquiry into its credibility, or into the separate reasons upon which that credibility is founded: and that it is an unwarrantable, as well as an unsafe rule to lay down, concerning the Jewish history, what was never laid down, concerning any other, that either every particular of it must be true, or the whole false."

The reader will pause and reflect upon every word here spoken by Paley, who very justly says that Christianity is not to be sacrificed upon the altars of Judaism. Mark his words, that "*Christ recognized many—not all of their ancient writers,*" "*and so far, therefore, are we bound to go.*" And, farther, "*that it is an unwarrantable, as well as an unsafe rule to lay down concerning the Jewish history, what was never laid down concerning*

any other, that either every particular of it must be true, or the whole false."

Just but establish this rule and it is all the Deist wants to overthrow our whole system of religion. Thus it will be seen that I have said no more of the Old Testament than the first Divines in the world have done, and were it not that I have a contempt for all human authority when the divine is open before us, I would give the reader many quotations of a more pointed character.

But surely, surely, there can be nothing more asked, than for a man to be intelligent and honest, and to have the honor of God and the good of man at heart, in order to read and judge for himself.

I HAVE been most agreeably surprised, when having my proof-sheets read over, to find my multifarious views on so vast a subject as the character of man from his cradle to his grave, in its endless phasis, so well connected and the argument so consistently sustained. I know that I had embodied in every sentence thoughts worthy of serious meditation; but having thrown these thoughts together from genial manuscripts, written at different times and in distant lands, just as I saw men moved in their veering character, as circumstances controlled them, and not having revised those sheets before they went to press, I am the more surprised to find that I have made a book so well connected and firmly sustained throughout, as to claim the attention of every reader, and cause him to inquire into his own character, what he is, where he is, whence he came, and whether he is going, and the relation he stands in to his God, and his duty to his fellow-man. My only object and highest aim was to throw out a few solemn reflections, to show to vain and idolatrous man that God is the only source of immutable and eternal knowledge, and that he should not, therefore, worship the vacillating and contradictory opinions of our erring fellow-mortals; and in so doing, I have necessarily had to expose the ambitious and arrogant leaders of both of religious and political parties. This, however, has been done in so kind, so sincere and so delicate a manner, as to avoid as much as possible the giving of offence to any; but should any man with conscious guilt, appropriate what is intended for all evil-doers, without distinction of party, to himself, individually, let him do so, and thus claim the animadversion of all pious and impartial thinkers.

My friends often say to me, "I know, sir, that religion has been much abused, and divisions, disputes, and hard feelings got up in the church of Christ, in consequence of the liberty the clergy take with the word of God; but I would not for the world have undertaken, as you have done, to expose their errors. Why, sir, they will jump upon you like bull-dogs, and tear you to pieces." Now, if I know myself, I have labored

alone for the salvation of souls, but I must say that such silly and craven souls are not worth saving, when from a slavish fear of man, they would shrink from their duty to their God, and abandon sacred truth to be strangled by falsehood and the machinations of ambitious and designing parties. Truth, immortal truth, has no more to fear from the low and petty quibbles of men, than has the everlasting mountain that rears its mighty form into the light of heaven, far above the frowning clouds, and defies the thunder's brawl. "Yes, but the clergy are men of learning, and have made those very points you controvert, a life-time study, while you, in your secular and assiduous pursuits of life, have never had one uninterrupted hour to devote to such erudite and abstruse subjects." True, but no amount of learning can ever bring pure water from a muddy fountain, or evolve truth from falsehood. Those gentlemen, I know, can draw wine and water from the same vessel, just as they draw contradictory creeds from the same book, and that they have all the powers of *papal sorcery*, and of abstract and logical device, but these are like dew-drops upon the lion's mane, when exposed to the withering light of heaven, and tested by the immutable and eternal laws of the great Jehovah. Such *magic mortals*, we well know from all past as well as present history of man, can wield the minds of their credulous and demented devotees, just as a boy does his top, and that

> "They a rope of sand can twist,
> Firm as learned Sorbonist,"

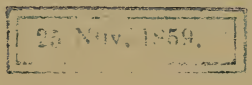
having reference to a learned theological school in France, established by the chaplain and confessor of Louis IX., where the clergy were marvellously trained in all manner of chicanery and tricks. But these ropes of sand, though they may deceive the dull and idolatrous eye, must crumble to pieces before the touch-stone of simple and sacred truth. Yes, and we farther know, that those great *medicine men* and magic rulers of the people, are book-worms; but as the Rev. Isaac Watts says in his work upon the improvement of the mind, that "a mere book worm,

who dwells among books all his life, may have amassed together a vast amount of trash, and yet be a contemptible sort of a character in the world." Yes, man may worm his way amongst musty books, as do his brother mothes, but he can never become truly inspired and gain strength of opinion to soar aloft in the heavens and compete with the noble eagle, whose natural eye in an unclouded sky and under the glorious orb of day, scans the distant horizon.

Those gentlemen, I mean the leading and warring schismatics and intolerant persecutors, who broil their brothers alive, have ever sought to make God the accomplice of all their crimes, and against the man who will not submit to hear his kind father and great creator slandered and mankind enslaved to idolatry, they not only threaten the vulgar prejudices of their blind devotees in this world, but they crush him with anathemas, and preach for him a *hot, howling and hideous hell;* but they can never thus alarm one who has communed with a God of sincere love and of equal handed justice, as often as the author of these essays has done.

And now, O father, as we shall soon pass, yes eternally pass from this life to the dark and silent abodes of the dead, wilt thou, at whose quickening touch all nature kindles into life and into sweet and smiling harmony, rid our souls of their foul envy, malice and party-pride, and melt them by the influences of holy love, into one harmonious and undying brotherhood ; for if we give not to our brother in true meekness of spirit that love and forgiveness which thou hast commanded to be given in this world, how can we ask it of thee in the world to come? And all these things being asked for by the name and through the mercy and intercession of our Lord and Saviour Jesus Christ, to him must be the glory and majesty for ever and ever.

FINIS.



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